1. Caitanya-caritāmṛta, Ādi-līlā, Chapter 2 [Handwritten]
2. Caitanya-caritāmṛta, Ādi-līlā, Chapter 3 [Handwritten]
3. Caitanya-caritāmṛta, Ādi-līlā, Chapter 4 [Handwritten]
4. Caitanya-caritāmṛta, Ādi-līlā, Chapter 5 [Handwritten]
5. Contribution of Lord Chaitanya to the People of the World
6. Devotee and the Divinity
7. Solution of Present Crisis by Bhagwat Geeta
8. Liberation in Practice
9. Man is the Architect of His Own Fortune
10. Religion is Godly Life
11. "Shaktipujah"
12. World Pacifist and the Bhagwat gita
13. Fragment of an Untitled Essay on His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Mahārāja
14. Cult of Lord Śrī Caitanya
15. Conception of Gītā-nāgarī Part 1
16. Conception of Gītā-nāgarī Part 2
17. Interpretations of Bhagavad-gītā
18. Divinity of Lord Caitanya
19. What is the Matter with the World?
20. Perfection at Home—A Novel Contribution to the Fallen Humanity
21. Comment of Visva Dharma
22. 1961 Vyāsa-pūjā Offering to Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja
23. Vṛndāvana Bhajana
24. Prahlad Maharaja
25. International Institution for God Consciousness 1965/66
26. "Srimad Bhawatam" India's Message of Peace and Goodwill
27. Analysis of Bhagwat Geeta I
28. Analysis of Bhagwat Geeta II
29. Viraha Astaka
30. The Real Peace Formula
31. Who is Crazy? (BTG article)
32. Manifestation of Dharma in Human Being - Feb 1972

33.	Message of Krishna Consciousness
34.	Who is Crazy? (Original)
35.	How Should One Cultivate Human Spirit-Part 1
36.	How Should One Cultivate Human Spirit-Part 2

Caitanya-caritāmṛta, Ādi-līlā, Chapter 2 [Handwritten]

[*This text has been proofread against the handwritten original. Only some of the more glaring spelling errors have been corrected. A slightly different version of part of this text appears in Back to Godhead Vol III Part XXII dated July 5, 1960. That version begins at the beginning of this article and ends at the *.-Ed.*]

Essays on Shri Chaitanya Charitamrita
English version and explanations of Shri Chaitanya Charitamrita by Krishna Das Kaviraj Goswami
Second Part
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Goswami Abhay Charan Das
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Essays on Shri Chaitanya Charitamrita Page 30
(Second Part)

In this second part, the author has very diligently proved that impersonal Brahman is the effulgence of the body and localized Super Soul is the Plenary Part of Shri Chaitanya Mahaprabhu Who is nobody else than Shri Krishna

the Primeval Lord. Then again He has established that Shri Krishna is original Narayana Who is the resort of all living beings. He has explained the necessity of understanding three primary potencies of Shri Krishna. The Personality of Godhead in His different features manifests Himself in the Forms of Prabhava and Baibhavas as well as in two different incarnations under the categories of Partial and Empowered Forms. The Personality of Godhead although the oldest and original Person, He is never manifested as an aged Person but all His Forms and expansions are exhibited in childhood and boyhood, adolescence stages of which the original form is always exhibited in that adolescence stage. When He descends in Person, He does so in that state of Form. Out of His innumerable potencies, three primary potencies namely internal potency of which the transcendental Nature is manifestation, external potency of which the cosmic universes are manifestation and the marginal potency of which the innumerable living beings are manifested—all these have been explained. He has definitely proved in this part that Shri Krishna Chaitanya is identical with Shri Krishna the Primeval Lord, the Supreme cause of all causes. The author has specifically stressed upon the fact that all deserving devotees of Shri Krishna must be very inquisitive to know in truth all about Shri Krishna so far His different potencies, His incarnations, His expansions etc. are concerned. By knowing these one can develop genuine devotional attachment for Him.

In the beginning of this part Shri Chaitanya Mahaprabhu is worshipped in the following words:—

"Let us offer our respectful obeisances at the lotus feet of Shri Chaitanya Mahaprabhu by whose mercy only even a boy or an ignorant person also can cross over the ocean of multi conclusive opinions of various schools of transcendental realization. Such different conclusions are at loggerhead with each other represented by Jainism, Buddhism, Jaiminism, Patanjalism, Goutamism, Kanadism, Kapilism, Shankarism, Duttatreyaism and so many others. All these different isms are compared with the shirks [sharks] and crocodiles in that ocean of absolute realization."

"Let us pray therefore that in the desert of our tongue, which is practically dried up being deprived of sufficient drinks of the nectarine derived from the activities of Shri Chaitanya Mahaprabhu—a river be flown [flowing]. And what is that river? The river is like the Mandakini which flows in the celestial Kingdom. Not only such a Mandakini may flow but also she must be decorated

with lotus flowers which are emblems of the lotus feet of Lord Chaitanya Mahaprabhu and also such lotus flowers maybe over crowded with bees-like devotees constantly engaged in humming by chanting and singing the glories of Shri Krishna, combined with dancing of other devotees who are compared with ducks and other aquatic birds."

The purport of this above description is that our tongues are always engaged in vibrating useless sounds which do not help us eventually in relishing a transcendental peace. It is compared with a desert because a desert so to say requires constant flow of refreshing water which only can bring in vegetation in the desert. Water is compared with the substance which is wanted by the desert most necessarily. The drop of water or the transient pleasure derived from mundane topics of art and culture or that of politics, sociology, and dry philosophy or poetry have a qualitative feature of that transcendental pleasure, but because they are saturated with the modes of material nature in greater proportion, all of them collectively or separately cannot quench the vast requirement of the desert tongue. The desert tongue therefore goes on crying on different occasions in varieties of conferences without any fruitive result. It is therefore necessary that people should call for the devotees of Shri Chaitanya Mahaprabhu who are compared with the bees and ducks assembled round the beautiful lotus feet of Shri Chaitanya Mahaprabhu and thus in transcendental pleasure humming like the bees in search after the nectarine honey from the lotus flower. In other words the dryness of material happiness cannot be moistened by the so called philosophers crying of Brahma, liberation and other things of similar nature. The urge of the soul is different from all these humbugs. Solace of the soul can be rendered only by the mercy of Shri Chaitanya Mahaprabhu and His many bona fide devotees who do not go away from His lotus feet to become an imitation Mahaprabhu, but all of them adherently cling unto the lotus feet as much as the bees do not go away from the honey soaked lotus flower.

Thus the author explains the third stanza out of his fourteen prayers. He says that the compilers of Upanishads speak very lightly of the impersonal Brahman. The Upanishads are considered to be the topmost part of the subject dealt in the Vedic Literature. Upanishad means that persons, who are desirous of getting rid of material existence may approach a bona fide spiritual master for such enlightenment. The beginning of spiritual realization is impersonal Brahma and such realisation is experienced by the process of negation of the

material variegatedness. Impersonal Brahma is an experience of the Absolute Truth from a far away distance by rational approach exactly like the hill is experienced from a distant place like a cloudy smoke. In that cloudy smoke of impersonal realization no spiritual variegatedness is experienced and as such this experiences is called Adwitavada (Advaitavada) or the one without any second. But this impersonal glowing effulgence of Brahman is only the rays of the Absolute Personality of Godhead Shri Krishna. Shri Gour Sunder or Lord Chaitanya Mahaprabhu being the same Shri Krishna Himself, the Brahmanic effulgence is also the ray of His transcendental body. And the Supersoul which is called Paramatma is the partial localized realization of the Absolute and therefore the same Paramatma is plenary portion of Him (Shri Chaitanya). And because He is none but Shri Krishna Himself He is the Lord of all opulence, all powers, all reputation, all beauties, all knowledge and all renunciations. He is described as Purna or the Complete. In the present feature, the Lord is an ideal renouncer. He accepted sannyas and the principles followed by Him in that renounced order of life, are exceedingly wonderful. Nobody can be compared with Him as a sannyasi. Although in this age of Kali such acceptance of the order of Sannyas life is generally forbidden yet He accepted it because He was complete in this sense only. Others cannot imitate Him and therefore they are forbidden to accept such rigid order of life. He is therefore the highest principle of the Absolute Truth.

The whole idea, carried in the above description, is that students interested in empiric philosophical ways, can realize the impersonal Brahman. And students interested in the mystic powers and meditation can realize the localized portion as Paramatma. But none of them can realize the Absolute in complete without realizing the Personality of Godhead.

The Personality of Godhead is complete 'Sat-Chit-Ananda' (Full life-knowledge and bliss) Form. By realization of the Chit portion of unlimited knowledge one can realize only the impersonal Brahman feature. And by realisation of the 'Sat' portion of eternal existence one can realize the localized aspect Paramatma. Both these partial realizations of the Absolute Truth are devoid of eternal bliss or 'Ananda' portion and without such realization of transcendental bliss the knowledge of the Absolute remains unfinished. None of the above realizations (Brahman and Paramatma) is therefore perfect.

According to the rhetoricians the subject is mentioned first and the predicate is mentioned thereafter. In all the Vedic literatures all the three words namely

'Brahman' 'Paramatma' and 'Bhagwan' are well known to the students. But the predications that Brahman is the effulgence and Paramatma is the plenary portion of Shri Chaitanya Mahaprabhu were unknown to us. Therefore the whole topic in this part of Chaitanya Charitamrita will be on these unknown predications. The essence of all revealed scriptures is that 'Vishnu Tatwa' is the Summum bonum (Parampada) of all truths and the top most feature of that Vishnu-Tatwa is Lord Shri Krishna. The Personality of Godhead, described in the Bhagwat Purana as the son of King Nanda is now appeared as Shri Chaitanya Mahaprabhu. As such the explanation of the Personality of Shri Chaitanya Mahaprabhu will depend on the essential knowledge of Shri Krishna. Both of them are non-different and identical in all respects. In other words, in this part of Chaitanya Charitamrita, the author first of all wants to prove that Shri Chaitanya Mahaprabhu is the same Personality of Godhead as Sri Krishna Who displays Himself in His Brahman, Paramatma and Bhagwan features. If that is proved, we can authoritatively asert that Brahman, Paramatma are also the features of Shri Chaitanya Mahaprabhu as much they are so in relation to Shri Krishna.

So the same Absolute Truth as He is revealed before the student of different capacities is called Brahman, Paramatma and Bhagwan as well.

Srila Jiva Goswami has explained the word 'Bhagwan' in the Bhagwad Sandarva (3rd Part).

The Personality of Godhead being full with all conceivable and inconceivable potencies, He is the Absolute Supreme Whole. And in the essence of such complete potencies in Brahman, impersonal Brahman is partial manifestation of the Absolute Truth. The first letter of the word 'Bhagawan' is 'Bha' which means sustainer and protector. The next letter 'Ga' means leader, pusher and creator. And 'Ba' [van] means dwelling. All living being dwells in the Supreme Lord and the Supreme Lord resides in every living being's heart. Combining all these three the word 'Bhagawan' carries an import of inconceivable potencies in knowledge, strength, energy, opulence, power and influence devoid of all varieties of inferior complex. Nobody can be sustainer and protector in full without such inconceivable potencies without deficiency. The Russian satellite is sustained by so many scientific arrangement completed by so many scientific brains. Can we imagine what gigantic brain and power is required to sustain in gravity unlimited planets and satellite in the unlimited space? After the Russian satellite, we can not bluff away people in general that there is no

gigantic brain behind all these arrangement of planetary system. There is no reason to believe that all these gigantic planets are floating without such arrangement. In the same [way] the potency of the Supreme Lord can be explained in terms of the letters 'Ga' and 'Ba' mentioned above. So far protection is concerned everything is protected as much as sustained by the different potential agents of the Lord but He Himself in Person sustains and protects His devotees as much as a King takes personal attention of his children while the state affairs are generally managed by deputed agents. He is the leader of the devotees as we have known it from the Bhagwat Geeta. He personally instructs His devotees to make progress in the path of attaining the Kingdom of God.* And on the other hand He is Himself the recipient of all adorations offered by His devotees. He is Himself the objective and goal. And so far the creatorship is concerned, He creates a favourable condition for developing the transcendental love of Godhead. Sometimes He creates a favourable condition of the devotee by snatching away all material things of attraction so that a devotee may seek His shelter only baffled in all other direction. He is therefore the leader of the devotees. Although He is unattached to the business of creation, maintenance and destruction of the material world and He is Himself eternally busy in enjoyment of transcendental bliss amongst His internal parapharnalia, yet as the initiator of His material Energy or the material Nature as well as of the living beings He expands Himself as the Purusha Avataras infested[?] with similar potencies. The Purusha Avatars are also Bhagwan identical with the original Bhagwan like the original lamp is identical with subsequent lamps. The living entities are His minute particles and qualitatively equal. They are sent into this material world for material enjoyment in order to fulfill such independant desire and to manage such affairs of such material enjoyment He deputes Himself in state of companion Super Soul to witness and manage such affairs. The example of temporary mela is quite appropriate in this connection. The citizens of a state assembles in a fair for enjoyment and to manage their affairs a special officer is deputed by the government, such officer is empowered with all governmental power and He is identical with the government. The Paramatma feature is exactly like that of an mela officer. When the mela is finished there is no need of the officer and he returns to his original abode. Therefore the living beings are not all in all. They are undoubtedly the parts and parcels of the Supreme Lord and they are undoubtedly qualitatively equal

with the Supreme Lord but yet they are subject to be controlled and are never one and equal with the Lord. The Lord associates with the living being and therefore He is known as Paramatma or the Supreme Being. Nobody should therefore put in equal position the living being and the Sureme being. And the truth which is all pervading and exists eternally either in creation, maintenance or destruction of the material world and in which the living entities rest in trance that truth is called impersonal Brahman.

In the Srimad Bhagavatam (1.2.11) the above distinction and oneness of the Absolute Truth was explained by Suta Goswami the disciple of Sukhdeva Goswami before the assembly of sages like Sounak and others. He said that transcendentalists who know perfectly well about the Absolute Truth does not make any difference between Brahman, Paramatma and Bhagawan because all of them are one but differently realized by the respective students.

As far as the devotees of the Personality of Godhead (Bhagavan) is concerned they know Shri Krishna the son of the King of Braja, as the Absolute Truth! Such pure devotees, do not make any difference between Shri Krishna's Name, Form, Quality and Pastimes. If somebody makes any difference between His Absolute Name, Form, etc. then it must be understood that such differentiating person is lacking in the Absolute Knowledge. When a pure devotee chants the transcendental Name Krishna, he knows well that Shri Krishna is present as sound and receives the same with equal veneration. When he sees the Forms of Shri Krishna He does not see in that Form any thing different from Him. And if any one sees otherwise, he is to be considered as untrained in the knowledge of the Absolute. For want of this knowledge of the Absolute one is apt to be under duel consideration of Maya other than Krishna which places duality as Krishna and non Krishna separately under the influence of Maya (non-Krishna). In the manifestations of Krishna of all description as well as expansions of different Forms are all Absolute Knowledge and all such multiforms of Vishnu are masters of Maya. According to the mystic yogins the Absolute Knowledge is limited only in the conception of the soul and the Super Soul being equal in identity. And the empiric philosophers and monists impersonal existence of knowledge only without any difference between the self and Brahman—is called Absolute Knowledge. And with all, the Absolute Conception of pure devotee is inclusive of all others in their pure state. The devotee does not see anything other than in relation with Krishna and therefore such conception of

absolutism is the most perfect conception.
The Upanishads confirm that the impersonal Brahman is the effulgence of rays emanating from the all-spirit Body of the Supreme Being. The example is given in the comparison of sun rays and the Sun. The sun in the naked eye looks like impersonal although there is the Sun God with all his paraphernalia. In the same way persons, speculating with imperfect senses, become impact[?] with impersonal knowledge of Brahman.
In the Mundak Upanishads this fact is corroborated (2nd part 9-11 mantras). Beyond this material nature there is impersonal glowing effulgence of Brahman. The light of Brahman is whitish and that is the source of light for all the luminaries. There in the Brahman there is no need of the Sun or the moon and what to speak of the light of fire. On the other hand all these luminaries emanate their respective light on account of the effulgence of Brahman. There is nothing but that effulgence of Brahman either in the front or in the back either in north or in the south or in the west or in the east. It is on head and downwards also therefore there is nothing but Brahman all round[?].
This description of the effulgence Brahman is still more clearly explained in the Brahma Samheeta (5.40). It is said like this by Brahma in his prayers for Govinda the Personality of Godhead.
"I worship Govinda, the Primeval Lord and the ultimate cause of all causes, whose bodily effulgence has produced Brahman and crores of universes with crores of planets within them all representing with respective opulence."
The example of the sun is again applicable here. The sun-disc is situated far far away from this or that planet and yet the rays of the sun surface and maintains all these planets. The sun is diffusing its heat and light all over the universe but the Supreme Sun Govinda as described in the Mundaka Upanishad above is diffusing His heat and light in the form of different potencies everywhere. The Sun and its heat and light are non different from the sun. In the same way Govinda and His unlimited potencies are non-different from Him. Therefore every where Brahman means every where Govinda. In the Bhagwat Geeta it is clearly mentioned that impersonal Brahman is not independant from Govinda. And that is the real conception of Absolute Knowledge.
This impersonal Brahman state is the place of merging into one by the hard labouring sages who live naked in the forest and does not allow their semen to go out of the body. Pure sannyasins who have attained a neutral state transcendental to the modes of nature also merge into that impersonal

Brahman. This fact is corroborated in the Bhagwat (11.6.32).
The author of Shri Chaitanya Charitamrita, after proving de facto by evidences from scriptures about the nature of impersonal Brahman as being the effulgence of Govinda—now goes to prove it that Paramatma is the plenary portion of Govinda by evidences of Shastras.
He brings in again the example of the Sun in This connection. The sun resplends on innumerable valuable stones and all these stones appear to be different miniature suns. In the same way the Supreme Lord resplends in the heart of every living being and as such the Paramatma feature of the Lord experienced separately, although He is one without a second.
This fact is corroborated in the Bhagwat Geeta as well as in the Srimad Bhagbatam. The Personality of Godhead, by his transcendental nature, is eternally engaged in joyful pastimes and as such it is not His business to look after the management of Devidharma or the material world. He expands His self as Purushavatara or the Principal incarnation for controlling the activities of His separated parts namely the Jivas living being. The man is busy in studying the 24 elements in the constituents elements of this material world without knowing the controlling brain behind them known as three Purusha Avataras. One of the Purusha called by the name Kshirodak Shaee Vishnu is represented in the heart of every living being as the Super Soul Paramatma. Another Purusha called by the name Garvodaka Shaee Vishnu is the Super Soul of the collective living being and behind Him is the Karanodaka Shaee Vishnu who is the Super Soul of all the numberless universes and the Principle Head of the mistress of material creation called by the name Durga Devi. She is the superintending mistress of this fortress of material universes working under the direction of the Principle Purusha. The system of yoga is the process of transcending the influence of the material elements by establishing a connection with the Purusha known as Paramatma. And one who has thoroughly studied these intricacies of creation can know very easily that this Paramatma is the plenary portion of the Supreme Being Shri Krishna.
In the Upanishad it is said that the Jivatma (living being) and Paramatma (Supersoul) are like two birds sitting in the same tree. The Super soul engages the living being in executing the fruitive work result of his deeds in the past but He (Paramatma) has nothing to do with such engagements of the working Soul.
As soon as the living being ceases to act in terms of fruitive work and takes to

the service of the Lord (Paramatma) and comes to know the supremacy of Him, immediately such living being becomes freed from all colors of designations and in that pure state he enters in to the Kingdom God known as Vaikuntha!

The Personality of Godhead Shri Krishna in His teachings of the Bhagwat Geeta, described about His non potencies before (Arjuna) and said that He (Arjuna) need not understand all these different potencies separately but he could simply understand that the Personality of Godhead in His partial representation as Paramatma is living in this mortal world to enliven the activities of the living beings.

A similar expression was made by Bhisma, the old grandfather of the Kurus, when he was lying on the bed of thorny arrows at his last stage of life. He prayed Shri Krishna who was present at his bedside along with other numberless friends, admirers, relatives and sages. He said like this "My dear Krishna! I have understood you like this that the Super Soul Paramatma Who lives along with every living being in the same body, is your partial representation only seemingly different but actually it is not. The sun is one but never under illusion only think about it as separately situated in different places and on different heads. Similarly you are one without second but you appear to be differently situated in different hearts. But such men when they purified by devotional service and do not have this illusion of separate existence. They can then understand that the transcendental Name, Form, Quality, Pastimes of the Personality of Godhead together with His innumerable plenary portions as well as different potencies, are all transcendental varieties in one unit of your Personality.

So far the description of Govinda in His Brahman and Paramatma features concerned is[in] an understandable measure the above mentioned explanations are precisely complete now the author of Shri Chaitanya Charitamrita advances his argument to prove that Lord Shri Chaitanya Mahaprabhu is identical Personality with Lord Shri Krishna. The same Lord Shri Krishna in the garb of a devotee of Shri Krishna has descended upon this mortal world to reclaim the fallen human beings who misunderstand the Personality of Godhead even after the explanations of the Bhagwat Geeta. In the Bhagawat Geeta the direct instructions of the Personality of Godhead Shri Krishna is that the Supreme Lord is Person. Impersonal Brahman is His glowing effulgence. Paramatma is His partial representation and all men are

advised therefore to follow the path of Shri Krishna leaving aside all different types of mundane isms. This instruction was mistaken by the offenders on account of their poor fund of knowledge and as such out of His causeless unlimited mercy Shri Krishna has come again as Shri Chaitanya Goswami.
The Paramatma Supersoul is the guide of the living being individual soul. The Super soul does not take part in the matter of fulfilling the terms of the living being but He arranges for its fulfilment in the material nature. As soon as the individual soul becomes conscious of his eternal relation with the Supersoul and looks onward for Him only he (the individual soul) at once becomes freed from such terms of material enjoyment.
The Christian philosophers do not believe in the law of Karma. They put forward an argument that it is absurd to accept the result of our past deeds while we have no consciousness about it. A criminal is reminded of his misdeeds first in the law court by all evidences and thus he is punished . If death is complete forgetfulness then why a person should be punished for his past misdeeds? And to answer all these fallacious arguments the Paramatma conception is invincible. A man may not remember what he has done in his childhood but the father who has seen his son in all the different stages of development of a man's body certainly remembers all of them. Similarly the living being may undergo many changes of body in this or in the previous life but the Super Soul is always with him and as such he understands all instances in the (?) living being (?) gradual differentiation of the evolution of body.
This entertainment of the Paramatma feature is described in the Bhagwat Geeta as follows (BG 10.42)
"My dear Arjuna, what shall I tell you more, I am within everything in my Paramatma feature as my localized presentation." The Paramatma feature not only lives along with the individual soul but He lives within the atoms and electrons also. He is the inner power of everything.
This fact is more vividly in the Shrimad Bhagwatam (1.9.42).
When Bhisma was lying on the bed of arrows after the battle of Kurushetra, Maharaj Judhisthir went to him for inquiring from him some truths of religiosity. Along with Judhisthir Lord Shri Krishna also went there. At that time many prominent Rishis of different planes came there to pay respect to Bhisma. When he had finished answering the enquiries of Judhisthir, Bhisma Deva at the junction of his passing away worshipped the lotus feet of Shri Krishna by a number of prayer songs out of which the following statement is

author[another?].
Bhisma said "Oh My Lord Krishna! One of your features known as Paramatma dwells in the heart of every individual soul seemingly or differently situated exactly like the Sun, although one but yet appears like different suns on every individual person's head. But as soon as such individual soul becomes reinstated in his eternal relation with you, such different conceptions are liquidated. I also take this opportunity of knowing your eternal Form as you are, without being bewildered knowing well that Paramatma is your localized aspect only."
The author of Shri Chaitanya Charitamrita most emphatically gives stress on the point that Lord Chaitanya Mahaprabhu is Shri Krishna Himself. Lord Chaitanya is not an expansion of Prabhava or Vilasha form of Shri Krishna but He is the Swayam Rupa Govinda. Apart from the relevant scriptural evidences forwarded by Srila Krishnadas Kaviraj Goswami, there are innumerable statements regarding Lord Chaitanya's becoming the Supreme Lord Himself. For example it is stated,

(1) The Chaitanya Upanishad "Lord Gour who is the all pervading Super-soul, the Supreme Personality of Godhead appearing as a great Saint and powerful mystic an emblem of transcendental activity will disseminate the cult of devotion throughout the world."
(2) Swetaswatara: "You are the Supreme Lord of all Lords and the God of all the demigods. You are the master of all masters and the Supermost of all the Supremes. You are worshipped by the heads of all the universe.
"He is Mahaprabhu and the Personality of Godhead who disseminates transcendental enlightenment. The glowing effulgence called by the name immutable light is the unmixed light of the Lord.
"When the seer can see the Supreme Lord in the transcendance displayed in Golden Hue."
(3) Srimad Bhagbatam:—We meditate upon the Lord Who is worshipped by Shiva and Brahma and is the ultmate shelter of all sages. He removes the pangs of birth and awards all that is desired by his devotee"
"He left His householder life leaving aside His eternal consort Who is adored even by the denizens of the heaven. He went into the forest for the matter of delivering the fallen souls targetted by the material energy.
Prahlad Maharaj said "Thus my Lord you do kill all the enemies of the world in

your multi forms of incarnation in the family of the man, aeronauts, the Rishis, the aquatics and thus illuminate the worlds with Transcendental Knowledge. In the Age of Kali, sometimes you appear as the Mahapurusha and therefore you are known as Triyuga (one who appears only in three yugas).
(4) In the Krishna Jamala: "I shall appear in the holy land of Nabadwipa as the son of Sachi Devi."
(5) In the Vayu Purana: In the age of Kali where Samkirtan movement will be inaugurated—I shall descend as the son of Sachi Devi."
(6) In the Brahma Jamal:—"Sometimes I personally appear on the face of the world in the garb of a devotee specially I do so in the Kali yuga during the Samkirtan Movement, I appear as the son of Sachi."
(7) Ananta Samhita:—The Supreme Person who is Shri Krishna Himself and the life of Shri Radharani appear as the son of Jagannatha Misra by the name of Goura."
The Supreme Truth is the Absolute Person who resides in the transcendental Nature. He is full of all energies and dwells as Narayana there, the Lord of the goddess of good luck.
'All the vedas, puranas and upanishads as well as the Bhagwat which are all revealed scriptures—declare in one voice that the Absolute Truth is one without one second Personality.
That Personality of Godhead is realized in the light of devotional service only as the demigods in the heaven can meet the Sun in person.
The sputnics are being thrown by the Russians on an attempt to reach the sphere of the moon. Every planet has its own particular climate and (?) under the influence of different materialistic arrangement. It is therefore necessary to have particular bodily construction to reach a particular planet. The inhabitants of the earth may be able to reach the planet moon but the inhabitants of the planet known as heaven can reach even the Sun globe which is a fiery sphere. What is impossible for men on earth is an easy job for the gods in the heaven. It all depends in the change of bodily encagement. Therefore the Personality of Godhead is unapproachable by those who are habituated in speculating about the Absolute Truth by experimental scientific thought without any reference to the transcendental creation. Such ascending process of approaching the Absolute Truth ends in the realization of impersonal Brahman and localized Paramatma without any realization of the transcendental Personality.

There are however many authorized statements in the Vedas regarding the Personal feature of the Absolute Truth. They are as follows:

(1) In the Ric Samheeta (1.22.20) "The Aryans only can always aspire after the Supreme Person Vishnu. The Supreme Person is like the Sun God who has spread himself all round by his energy of different rays. He is imperson to the imperfect naked eyes.
(2) Narayanatharbasir Upanishad:—It is from Narayana only that everything is generated, by Him only everything is maintained and in Him only everything is annihilated. Therefore Narayan is eternally existent. Whatever is there it is nothing but Narayana—everything that is now in existent and everything that will be created in future also. Narayana is the unadulterated Deity and there is only Narayana and nothing else.
(3) Narayana Upanishad:—"From whom everything is emanated. The whole universe is emanated.
(4) Haya Shira Pancharatra:—"Hari is the Supreme Lord."
(5) Bhagwat (11.3.34-35):—Brahman and Paramatma are synonyms of Narayana. Oh you who are conversant in the transcendental knowledge be unto Him. He is the cause of all causes in the matter of creation, maintenance and destruction. He is present in all stages of manifestation, non-manifestation and potential. All functions of the body and senses including the pulsating heart everything conducted by Him only and everything is kept in action and for this reason He is the King of all living creatures.
As such the Personality of Godhead Vishnu Tatwa is originally a Person but He is realized impersonally as Brahman or Paramatman in terms of the capacity of the seer. The best example for this is therefore the glowing Sun and his Personal existence within the disc.
That Narayana is identical with Shri Krishna. They are in fact one Person manifested only differently; it is just like a High Court judge situated in different status in his office and at his home. As Narayana He is manifested with four hands but as Krishna He is manifested with two hands. When Brahma realized the truth about Shri Krishna at the end of his mystic action on the cows and playmates of Shri Krishna, he said:—
"Oh My Lord! You are the witness of all the worlds. If you are the Super Soul of every living being are you not then my directive father? You are Narayana

because you are the sustainer of all living beings. Narayana is your plenary portion. All the Purusha avatars are your Plenary Portions and all of them are transcendental to the influence of material nature."
Brahma was bewildered in the pastimes of Shri Krishna at Vrindaban. When came to his senses, he was ashamed before the Lord and apologised for his offensive reactions in the matter of stealing the cows and playmates of Shri Krishna. He said, "My Lord I am born out of the lotus grown out of and manifested by your naval-spring(?). As such I am your son and you are my father. Father or mother never takes seriously any offence by the children. So will you kindly pardon me and give me your blessings.
Shri Krishna replied sarcastically, "Brahma your father is Narayana. I am simply a cow-boy. How you can become a son of me." Brahma said "My dear Lord! Are you not Narayan? I may say the reason of your becoming the original Narayan. You are the Super Soul and the cause of all living beings residing both in the mundane as well as transcendental creation."
You are as much the sustainer and creator of all the living beings as earth is the cause and sustainer of earthen pots. The word 'Nara' means collective living beings and 'Ayana' means the sustainer. Therefore originally you are the 'Narayana.' " The purport is like this. Anything that is created in the material world is caused by the (in action ?) of the three modes of material nature and therefore they are called material products. But there are other creations which are not affected by such material modes. Such creations are called transcendental. In the transcendental creative energy the living being has no other duty to render loving service to the Supreme Lord. In contrast to this loving service, mundane people are engaged in the service of the different modes of material nature in obedience to the mundane time and space. In other words living entities, in the transcendental nature, are cent per cent engaged in the service of the Lord but the living entities in the mundane world are engaged in the acts of time service producing a sense of mundane happiness or distress In the transcendental duty there is no such feeling of duality and mundane happiness or distress.
And for all these different varieties of living beings Sankarshan is the original cause as He manifests all these Jivas by display of His marginal potency. Some of them are conditioned by material nature and others are under the protection of spiritual nature. The material nature is a conditional manifestation of spiritual nature as much as smoke is a conditional stage of

fire. Smoke is dependant on fire but in the blazing fire there is no place of smoke. Smoke is disturbing but fire is serving. Such serving spirit, in the transcendental creation, of the residents of transcendental creation, is displayed in five varieties of relations with the Supreme Lord. The Supreme Lord is the central enjoyer in the transcendental world. And the material world everyone is self centered enjoyer of mundane happiness and distresses. But with all (?) of these different varieties of living being without the control of the Supreme Lord. He is called therefore Narayana.

Shri Brahma Ji advanced some other reasons also in support of his conclusion that Shri Krishna is the original Narayana. He said therefore that the controlling Deities, of the living beings in the mundane worlds, are the three Purusha Avatars. But potential energy displayed by Shri Krishna is far wide and extensive than that of the Purushas. Shri Krishna is therefore the original father and Lord who protects all creative manifestations by different plenary portions. He sustains even the restoring needs of the collective living beings and as such there is no doubt about it that Shri Krishna is the original Narayana.

The third reason of Shri Krishna being the original Narayana is that Shri Krishna in His Paramatma feature lives in the heart of all living being both in the transcendental as well as mundane creations. As Paramatma He witnesses all actions of the living being in all stages of time factors namely past, present and future. Shri Krishna knows what a living being had done in his hundreds and thousands of births before. He sees what we are doing now and therefore He knows the result of our present actions how to be fructified in the prospective future. As stated in the Bhagwat Geeta the whole cosmic situation is created as soon as He puts His glance over the material energy. Nothing can exist without His superintendence. As He sees even the resting abode of the collective living beings, so He becomes the original Narayan. The purport of Brahma Ji's argument was that Purusha who sits within the heart of every living being as well as the Purusha rests as Garbhodaka Shayee Vishnu all of them are plenary portions of Shri Krishna. Thus Shri Krishna is conclusively the original Narayana.

The three Purushas mentioned above namely (Karanabedhi Sahyee Vishnu, Garbhodaka Shayee Vishnu, and Khirodaka Shayee Vishnu all have some sort of relation with the material energy called Maya, because the material cosmos is created by them through the Maya. These three Purushas are living in the

water (Karana, Garbha and Khira and are the Super Soul of everything that be. (Karanarnava Shayee Vishnu is the Super Soul of the collective universes. Garbhodaka Shayee Vishnu is the Super Soul of the collective living beings and the Kshirodaka Shayee Vishnu is the Super Soul of all individual entities. And because all of them are somehow or other attached to the affairs of the material energy they can be said to have some affection of Maya; but Shri Krishna Himself is concerned(?) there is not even the slightest tinge of Maya in His pure transcendental position. Such transcendental state is called Turiya or the fourth dimensional stage. It is confirmed in the Bhagwat (11.15.16).
The phenomenal manifestation of the Supreme Whole as well as nouminal soul of everything as well as the cause or the causal nature, all of them are but designations of the Purushas responsible for material creations. The transcendental position is surpassing this designations and therefore it is called the position of the 4th dimention.
But the beauty is that all these Purushas are never to be called mundane on account of their being in transcendental position in spite of their being in touch with mundane affair.
And that is the prerogative of the Lord. In the Bhagwat (1.11.38) it is said there that the Supreme Lordship is established only because the Lord is never affected by any material condition. Even a conditioned soul who is in the devotional service of the Lord does not also become affected by material nature on account of his being transcendentally situated.
The three Purushas above mentioned are subordinate expansions of Shri Krishna. Karnarnava Maha Vishnu is the principle Purusha Who expands Himself as Garbhoda Shayee Vishnu and Kshiroda Shayee Vishnu. This Karnarva Shayee Vishnu is an expansion of Sankarshan. The second Purusha is from Pradumna and the third Purusha is from Aniruddha. And the four principle expansions like Shamkarshan, Aniruddha, Praddhumna and Vasudeva all are expansions of Narayana in Vaikuntha. And Narayan is manifestation of Shri Krishna. But none of them are lesser potential than one another.
From all the above mentioned different statements, the statement of Brahma that Sri Krishna is the original Narayana is confirmed without any doubt. This statement of identity of the Vishnu Tatwa is the substance of Absolute Truth as it is stated in the Srimad Bhagwatam. In different places this can be applied to understand the nature of in Absolute Truth! Brahman, Paramatma and

Bhagwan all of them are manifestation of Krishna but for want sufficient knowledge, foolish scholars derive its import in varied ways.
Scholars who argue that Narayana (according to Mayavada school) is the original Personality of Godhead from Whom Krishna is an incarnation. This conclusion is derived on account of Shri Krishna possessing only two hands while Narayana has four hands. Such less intelligent scholars do think two hands are lesser than four hands without knowing the Absolute feature. For these scholars with poor fund of knowledge Shrimad Bhagwat gives a befitting reply.
According to Srimad Bhagwatam (1.2.11) the word 'Bhagwan' is the principle word and impersonal Brahman or Paramatma are two different corollaries deducted from the Absolute Personality as the government and the ministers are deductions from the Supreme executive head. In other words the purpose of this sloka of Srimad Bhagwat (1.2.11) is that the principal is exhibited in three different phases. The Absolute Truth Personality of Godhead (Bhagwan) Sri Krishna is known as Brahman and Paramatma but all of them are identical. This sloka is alone able to defeat the fallacious arguments of less intelligent men. But there are other slokas also in the Srimad Bhagwatam which confirm the above statement still more convincingly. The statement made in the Bhagwat (1.3.28) definitely negativise the conception of Shri Krishna's becoming an Avatara of Vishnu or Narayan. He is the original Personality of Godhead the Supreme Cause of all Causes. In this sloka it is clearly said that the Personalities of Godhead as Sri Rama, Nrsingha, Varaha etc all of them undoubtedly belong to the Vishnu group but all of them are either plenary portion of the original Personality of Godhead or part of such plenary portions in different features. But as far as Shri Krishna is concerned He is the original Personality of Godhead. This statement was made [by] Srila Suta Goswami at Namisaranya when he was explaining about the different plenary expansions of the Supreme Lord. As a matter of fact he (Srila Suta Goswami) explained every one of such different expansions and lastly he established the originality of Shri Krishna.
Persons who are biased to accept Shri Krishna as Avatara of Narayana can be well replied by this statement in pursuance of rhetorical arrangements. In the science of rhetoric the known subject in a sentence is called 'Subject' and the unknown qualification of the subject is called 'predicate'. For example if it is said that this Brahmin is a learned man then the the Brahmin becomes subject

or known man and therefore the subject of the sentence is put forward first and his qualification of being a learned man is followed. The following qualification is called predicate. But nobody puts first the qualifications without stating the subject. Such unweary(?) statements of placing the qualification first without any knowledge of the qualified man carries no meaning.

In the statement of Bhagwat (1.3.28) "Eteh Chamsha Kala Pumsha" etc 'Eteh' means all these i.e. all the incarnations mentioned herein before are all well known and therefore the word "Eteh" is the subject. And the announcement of their becoming the incarnations of the Personality of Godhead was not known before and as such it is the predicate of the sentence. In the first instance Krishna is also taken as one of the incarnations but to distinguish Him specifically He is said to be Personality of Godhead Himself. This fact being disclosed afterwards, it is taken to be in the predicational order. That is the rehtorical system which definitely indicates that Shri Krishna is the original Personality of Godhead. There cannot be any other import of the "Krishnas tu Bhagawan Sayam" or 'Sri Krishna is the original Personality of Godhead'. If it would have been fact that Narayana was the original Personality of Godhead Then the statement Sri Suta Goswami would have been differently stated. Sri Krishna becomes definitely the original Personality of Godhead without any doubt.

The statements of Srimad Bhagwat are all transcendental sounds recorded in Sanskrit alphabets. They are revealed statements after perfect realization by Srila Vyasdeva and as such there cannot be any frailties like mistake, illusion, cheating or imperfectness of perception. The difference between a conditioned soul and that of a liberated soul is this that a conditioned soul is sure to commit mistake, bewildered in illusion, possessing a sense of cheating others and impelled by imperfect sense-perception. There cannot be any tinge of all these deficiencies on the part of Sri Vyasadeva. The fallacy of dislocation of rhetorical arrangement can never be committed by persons like Vyasdeva. Unless we accepts this fact there is no use to help from the revealed scriptures. "Swayam" means the original Personality. And this word "Swayam" has been purposely used here. The original Personality of Godhead Sri Krishna expands Himself in plenary forms and as a matter of course all such plenary portions become the Personality of Godhead.

The Personality of Godhead or His Plenary portion or His self realized

devotees all of them are transcendentally situated. As such none of them can be mislead by any false knowledge. Neither they can be illusioned to accept one thing for another or to say or to hear one thing in place of another. Such liberated persons or personalities cannot be induced to cheat others by anything in action. Neither they can be imperfectly imbibed with sense perception. None of their senses are imperfect by inability in proper action such imperfectness of visionary organs in the matter of seeing the minutest particles or to see everything yellow in the jaundiced eye. Neither unable to hear far away messages even without the help a radioset.
The arrangement of incarnations of the original Personality of Godhead is like that of burning a lamp from another. From one burning lamp you can lit up innumerable other lamps which are not inferior to the original lamp. But still you have to take account of the original lamp. That is the position of the original Personality of Godhead with His unlimited number incarnations in different forms and categories.
By analysis of transcendental manifestations of Krishna and Narayana it has been definitely established in the Srimad Bhagawatam that Sri Krishna is the original Personality of Godhead. It is said in the Bhagwat (2.10.1-2) that there are, in the text of the Bhagwat, ten subject matters dealt in it. Out of the ten subject matters the tenth one is the Substance and the rest nine are categories derived from the Substance. The Substance is Shri Krishna Himself or the transcendance while the rest nine as described below are different categories. They are as follows:—

(1) Sarga:—Five elements, Five sense perceptions, ten sense-organs, Mind, Consciousness, ego. A combination of this is the Cosmic manifestation including their original form in transcendance.
(2) Visarga:—Direct creation from Brahma, lord of the universe called Brahmanda.
(3) Sthiti:—Maintenance by the Personality of Godhead. Brahma is the Constructor of the universe, Shiva is the destructor but Vishnu is the maintainer.
(4) Poshana:—Special care for the devotees. The king maintains his kingdom and looks after the maintenance of his subjects but yet he has his special attention upon his family members. In the same way the Personality of Godhead has His special care for His devotees who are completely surrendered

souls unto Him. This is called Poshana (family maintenance).
(5) Uti:—Urge for creation or the initiative power which is the cause of all inventions according to the necessities of time, space and object.
(6) Manvantara:—Regulative principles for the living being who desires to make a perfection of human life. The rules of Manu as described in the Manu Samhita are the guidance to such way of perfection.
(7) Ishakatha:—Scriptural information in the matter of the Personality of Godhead, His descent on the earth, the activities of His devotees, His agents, etc. Any scripture which deals in these subjects is essential for human life in progress.
(8) Nirodhe:—Winding up of all potential energies employed in the matter of creation. Such potencies are imanations from the Personality of Godhead Who eternally sleeps in the Karana Ocean. Along with his breath the cosmic creation is manifested and wound up in due course.
(9) Mukti:—Liberation of the conditioned souls who have been encaged in the gross and subtle coverings of body and mind. Mukti is the stage of living being when he is free from all material affections.
(10) Ashraya:—The transcendence or Summum Bonum from Whom everything emanates, in Whom everything rests and in everything merges into, is the Absolute Whole Supersoul.
In the tenth Canto of Srimad Bhagwat the Absolute Personality of Godhead Who is the 10th subject matter, to be dealt with, out of the above 10 subjects, is the Supreme repose of the fully surrendered souls as He is transcendence. In the Bhagwat (2.10.2) that Summum Bonum, known by the name of Shri Krishna is worshipped in obeisances.
In order to distinguish the 10th transcendence, the great souls who are experts in the matter describing Srimad Bhagwatam, have very diligently delineated the other nine categories above mentioned by direct narration in some places and in some other place by indirect narration of stories etc. The real purpose of doing all these is to know perfectly well the Absolute Transcendence Shri Krishna. In other words the whole creation both material and spiritual all rest on the Body of Shri Krishna.
That Supreme Transcendance or the Summum Bonum, in His natural sequence and by His potencies, which are beyond the scope of the speculative mind of a human being, do eternally exists simultaneously in four transcendental features namely His Personality, His impersonal effulgence,

His potential parts and parcels the living being and as the chief cause of all causes. The whole thing is compared with the Sun which exists in four features namely the Personality of the Sun-God, that glow of his glaring sphere, the sun-rays outside the disc and his reflection in so many objects. The very idea that we want to corroborate the existence of the Transcendence Absolute Truth by limited cognitive endeavour is untainable. He is beyond the scope of our limited speculative mind. But in honest search of truth we must admit that His power is inconceivable by our tiny brain. The Russian Sputnik required much of the great scientist of the world and yet there are many many confronting problems before the scientists which makes them bewildered even in the A.B.C. knowledge of the material creation. Such material knowledge is far far away from the spiritual Nature and as such the acts and arrangements of the Absolute Truth is inconceivable beyond all doubts. His potencies are mentioned to be three primarily such as the internal, external and the marginal. By the acts of his internal potency the Personality of Godhead in His original Form exhibits the spiritual cosmic manifestations known as eternal Vaikuntha loka which remains eternally even after the destruction of this material cosmic manifestation. By His marginal potencies He expands Himself as the parts and parcels as living beings just like the rays of the sun are distributed all round. And lastly His external potency He manifests the material creation in as much as the sun rays create the fog. The material creation is but another type of reflection in a perverse way, of the eternal Vaikuntha Nature (eternal). This potential energies of the Absolute Truth is described in the Vishnu Puranam also in which the living being is described as equal in quality of the internal potency whereas the external potency is controlled by the chief cause of all causes. Maya or illusory energy misleads the living being as fog misleads passersby to get into the light. Although Maya potency is inferior in quality than the marginal potency living being, still she has the power to control the parts and parcel living being as much as the fog can cover the activities of a certain portion of the sun-rays but it cannot cover the sun. Covered by this illusory energy the living beings are graduated in different species of life beginning from the shape of an insignificant ant and up to the rank of Brahma the constructor of cosmos. The Pradhan or the Chief Cause of all causes in the impersonal vision is no other than the Supreme Lord Who is seen face to face in the internal potency—takes into material all-pervasive Form by his inconceivable power. In the ultimate issue all the

three potencies namely internal, external and marginal although essentially one, they are different in action as much the same electric energy can produce cold and heat under different conditions. The conditions of external or marginal potencies are so called under respective conditions only but in the original internal potency there is no such condition. Neither there is possibility of recurring the conditions of external potency in the marginal or vice-versa. One who is able to understand the intricacies of all these energies of the Supreme Lord can no longer remain an empiric impersonalist under the influence of a poor fund of knowledge.

Now the author of Shri Chaitanya Charitamrita turns towards the description of the Personality of Godhead Krishna in His innumerable expansions. Primarily He expands Himself in two categories namely Vilas and Prakash. The Prakash Forms are divided into prabhava and baibhava or Forms who are full potential like Shri Krishna and Forms who are partially potential less than Shri Krishna. Prabhava is in relation with potencies but Baibhava is in relation with excellencies. Such potential Prabhava manifestations are also of two varieties, one of them is an external feature and the other is temporary. For examples of "Mohini" "Hansa" "Sakla" manifestations are temporary and in terms of a particular age only. The other Prabhavas are not very famous in material estimation and they are for example like "Dhanwantari" "Rishava" "Vyas" "Dattatreya" "Kapila." Examples of Baibhava Prakash are like "Kurma" "Matsa" "Nara Narayan" "Varaha" "Hayagriva" "Prishnigarva" "Valadeva" "Vibhu" "Yajna" "Satyasena" "Hari" "Vaikuntha" "Ajita" "Vamana" "Sarbabhouma" "Rishava" "Viswa(?)" "Dharmasetu" "Sudhama" "Jogeswar" "Vrihatvani" etc.

The Vilas Forms are sixteen in number.

And the incarnations are of two varieties namely "Shaktavesh" (empowered) and "Amsa" (Part) These incarnations also do come within the categories of Prabha and Baibhava manifestations. So also the characters of the empowered incarnations. Childhood and boyhood are two special features of the Personality of Godhead. But permanent feature is adolescence. The Original Personality of Godhead Shri Krishna is always worshipped in His adolescence state of eternal Form.

In other words the Personality of Godhead manifests Himself in six different features namely (1) Prabhava (2) Baibhava (3) Empowered Incarnations (4) Part incarnations (5) Childhood and (6) Boyhood. These are called His six

kinds of pastimes primarily. Therefore the Personality of Godhead Shri Krishna Who is permanently in adolescence feature enjoys His transcendental proclivities. And then again these six features mentioned above are divided into unlimited forms of Vishnu Tatwa or features of the Personality of Godhead. The Jivas or the living beings are also differentiated parts and parcels. All of them are diversities of the one without a second the Supreme Personality of Godhead.

Similarly His potencies are also variously manifested. So far His internal potency is concerned which is called as Chit Sakti and Antaranga Sakti; do exhibit multi variegatedness in the transcendental Vaikunthas cosmos. Besides ourselves, there are unlimited number of liberated living beings who associate with the Personality of Godhead in His innumerable features. And so far this material cosmos is concerned it is the display of external energy in which the conditioned living beings are provided in, with all liberty to back to the Personality of Godhead after leaving this material tabernacle.

In the Swetaswatara Upanishad (Chapter VI.8) we get the above information in the following manner viz. "The Supreme Lord is one without a second. He has nothing to do personally because no one is equal to Him neither any one is greater than Him. He has unlimited potencies in different names, and He has nothing to learn from any body else for His power and performances because everything is in Him only as autonomous attributes."

Srila Kaviraj Goswami therefore asserts that all the above expansions as well as different potencies are emanations from Shri Krishna Who is the Absolute Transcendence. Although the cosmic universes are emanations from the Purushavataras, yet the very Purushas are also emanations from Shri Krishna. In all the revealed scriptures Krishna is conclusively declared to be the original Personality of Godhead specifically He is confirmed as so by Brahma in His Samhita called by the name Brahma Samhita (5.1).

"Lord Shri Krishna Who is the eternal Form of Personality of transcendental bliss and knowledge is the Primeval Godhead. He Govinda is the Personality Who can render all transcendental pleasures to the senses, the first of all personalities and the prime cause of all causes."

Therefore any learned man who has a thorough study of the scriptures, cannot hesitate to accept Shri Krishna as the Supreme Personality of Godhead. If such a man argues in this matter, certainly he will be doing so to agitate the mind of his opposite party.

That Shri Krishna the Supreme Lord and son of the King of Braja has descended as Shri Chaitanya Mahaprabhu. Therefore it goes without any saying that Chaitanya Gosain is the ultimate issue of the Absolute Truth! There is nothing wonderful if He (Chaitanya Mahaprabhu) is declared as Kshiroda Shayee Vishnu. There is nothing contradictory if a devotee calls the Supreme Lord by any one of the various names of plenary expansions. Because in the original Personality of Godhead all such categories are included. As the plenary expansions are within the original Persons every one can call him by any one of the names.

In the Sri Chaitanya Bhagwat (Chap 6.45) it is said like this "I was lying asleep in the ocean of milk but I was awakened by the call of the Kada(?) Shri Advaita Prabhu." It refers to Kshiroda Shayee Vishnu.

In the "Laghu Bhagabatamritam" It is said like this "According to their intimate relation with Shri Krishna the Primeval Lord, He is described in the Puranas by various names. 'As such He called there as the younger brother Indra the king of heaven (Upendra) by some He called as the Kshirodasayee Vishnu. By some he is called as the Sesha Naga, who has thousands of hoods. Somebody calls him the Lord of Vaikuntha! And so on.

Therefore all such statements of different devotees are true and there is no contradiction in them. The author of Sri Chaitanya Charitamrita entreats all his readers in all humiliation as by laying Himself prostrate at the feet of his readers requesting them to hear with rapt attention all these conclusive arguments in the matters of the Absolute Truth. Nobody should be lagging behind in the reception of such conclusive arguments regarding Krishna. Because by knowing such things only one can become a perfect man to know Krishna.

There are many students of the Bhagwat Geeta and in spite of reading it such students due to their imperfect knowledge of Krishna, they misunderstand Him and conclude Him as an ordinary historical Personality. They must not do so. They must be particularly careful in understanding the truth about Krishna. By such laziness of not knowing Krishna conclusively one is misguided in the matters of the cult of devotion. And in order to declare themselves as advanced devotees they imitate the transcendental feats observed sometimes in the person who are liberated souls. Thoughts and arguments although most suitable processes for inducing a non-initiated person, yet persons who are just neophytes in the matter of devotional service,

must be alway alert in understanding Krishna through the eyes of revealed scriptures, bona fide devotees and the spiritual master. Unless one hears from such authorities all about Shri Krishna one cannot make any advance in the cult of Shri Krishna devotion. In the revealed scriptures there are nine means of attaining devotional services, out of the nine means the first and foremost means is hearing from the authorities. The seed of devotional cult cannot sprout without being watered by the process of hearing and chanting. Hearing means to receive submissively the transcendental messages from the source of spiritually advanced persons and chanting means to repeat the very same thing to others for one's own as well as the audience's benefit. When Brahma described the situation of pure devotees, who are freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are in the path of devotional line. To follow the footprints of such liberated souls, who are able to vibrate true transcendental sound, can lead one to the highest state of devotional cult by the name "Mahabhagbat" In the teachings of Sanatan Goswami by Lord Shri Chaitanya Mahaprabhu, we have this information that a person who is expert in the matter of deriving conclusion from the revealed scriptures and is fully surrendered to the cause of the Lord, is actually a person able to deliver others from the clutches of material existence. A similar advice is given by Srila Rupa Goswami in his 'Upadesha Mrita.' He advises that in order to rapid advance in the cult of devotional service, one should be very much active and perservering to execute the duties specified in the revealed scriptures and confirmed by the spiritual master. Such activities are enriched by the process of accepting the path of liberated soul and by association of pure devotees. There are persons who imitate the previous Acharyas without following them in principle in order to advertise oneself as a high grade Vaishnava. But such imitation devotees are condemned in the words of Srimad Bhagbatam as the 'stone-hearted.' And Srila Viswanath Chakrabarty Thakur has annotated on this 'Stone Heartedness' as follows:—

"Persons who have practised to shed tears in the eyes externally without any change of heart, such heart is to be known as stone-hearted. Such persons without any change of heart is to be called as the lowest grade devotee; for this lowest grade devotee, imitation of shedding tears in the eyes by artificial practice is always condemned."

The change of heart referred to above is visible by a reluctance in everything

not congenial to the devotional way. In order to create such change of heart, conclusive discussion, on Shri Krishna and His potencies, is absolutely necessary. Otherwise false devotees' shedding of tears by practice will mislead. There are persons who think that simply shedding of tears without any factual change of heart, will lead one to the transcendental plane. But such practice is useless only if there is no transcendental realization. And false devotees, although they lack in the conclusion of transcendental knowledge, they think that such artificial shedding of tears only will deliver them. There are other false devotees who think it that studies of books of the previous acharyas, are also not commendable like the studies of dry empiric philosophers. But Srila Jiva Goswami has inculcated such conclusions of the previous Acharyas in the six Thesises called by the name Sat Sandarbha. False devotees who have very little knowledge in the conclusive decision fails to achieve pure devotional stage for want of their zeal to accept favourable directives of devotional services enacted by the self-realized devotees. Such false devotees imitate the impersonalists who consider acts of devotional services as good as ordinary fruitive actions.
Therefore one can know only the glories of Shri Chaitanya Mahaprabhu by knowing the conclusive decision about Shri Krishna. Such conclusive decisions is strengthened by bona fide studies of the Acharya conclusions.
The author of Shri Chaitanya Charitamrita desires to bring in the conclusive decision about Shri Krishna in order to know factually the glories of Shri Chaitanya Mahaprabhu.

Caitanya-caritāmṛta, Ādi-līlā, Chapter 3 [Handwritten]

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Essays on Shri Chaitanya Charitamrita. III
In this part the author of Shri Chaitanya Charitamrita has fully discussed the reason of Shri Chaitanya Mahaprahbu's descent. It is said here that Lord Shri Krishna at the end of His Pastimes as Shri Krishna thought it wise to display, in the form of a devotee, how one can taste the transcendental mellow of loving relation with the Lord in terms of servitorship Friendship. Parenthood and erotic love. In the age of Kali the prescribed religiosity is "Nam Samkirtan" (Chanting the holy [name] of the Lord in congregation). Preaching of this cult of "Nama Samkirtan" is undertaken by the incarnation of the age; but so far as the confidential cult of transcendental loving service in terms of the above four principles, it has to be undertaken by Shri Krishna Himself for nobody else can exhibit this specific function. That is the reason why Shri Krishna appeared at Nabadwipa in the Form of Shri Krishna Chaitanya Mahaprabhu. The author has put forward many authentic evidences quoted from revealed scriptures to corroberate this identity of Lord Chaitanya with Lord Shri Krishna. He has established Godhead of Shri Chaitanya Mahaprabhu by authentic symptoms of a super-being. He has further explained as to how Shri Chaitanya Mahaprabhu has preached the cult of "Nama Samkirtan" accompanied by His associates, adherents and officers. Amongst all the incarnations of Godhead, the descent of Shri Chaitanya Mahaprabhu is proportionately the most magnificent and as such it is confidential too. He can only be recognized by a pure devotee by devotional service only. In order to maintain His status quo of confidentiality—the Lord has tried His best to represent Himself as a devotee only but He was unable to conceal Himself in the presence of His confidential devotees. In the Vedas and Puranas it is purposely made to conceal Him but still there are ample hints to indicate about His future appearance. By such attempts the confidentiality of His appearance has been more systematically done and His disguised incarnation and secrecy have been explicitly adopted. When Adwitacharya appeared Himself along with other superiors, He experienced that the whole world was

definitely lagging behind the devotional cult (?) Shri Krishna and in such circumstances He thought it rightly that nobody else, except the Supreme Lord Himself, was able to rouse up the spiritual consciousness of the people in general and as such He began to offer Ganges water and Tulsi leaves unto the lotus feet of the Lord to propitiate Him so that He may consent to descend and thus He cheerfully proclaimed His benign mission. Shri Krishna is always apt to descend His Personal Self by the request of pure devotees and as such the Lord appeared as Shri Chaitanya Mahaprabhu by the call of Shri Adwita Prabhu.

The author in his usual scholarly devotion prays at the lotus feet of the Lord as follows:—

"I worship the lotus feet of Shri Chaitanya Mahaprabhu by Whose mercy even a foolish person can bring out a conclusive decision from the (treasure?) mines of revealed scriptures as the miner bring out valuable gold from such mine." He also glorifies the Lord Shri Chaitanya Mahaprabhu along with His associates such as Nityananda Prabhu, Adwita Prabhu, Gadadhar Prabhu and devotees like Shri Nibas etc. After explaining the third sloka of his original fourteen prayers—now he begins to explain the 4th one as follows:—

The fourth one is a quotation from the "Vidagdhamadhak" drama edited and compiled by Srila Rupa Goswami and it is said there that since a time immemorial an alloyed love affairs of Shri Krishna was never given to be known by any devotee or any incarnation of Godhead. That transcendental love affairs of Godhead is unique and wonderful even to the liberated self-realized souls. But out of a deep compassion on the fallen living beings of this age of Kali, the Lord Himself descended to bestow upon them the supreme benefit of transcendental love with Godhead. That Personality of Godhead is the beloved son of Sachi Devi and is extraordinarily like the beauty of assembled gold with dazzling hue. Srila Rupa Goswami desires most sincerely that the Personality of Godhead may for all the time be placed on the seat of heart."

The author says that Sri Krishna the son of the King of Braja is the original Personality of Godhead. He has been so described elaborately in the II part of this book. He enjoys eternally all the transcendental variegated opulence. This part of Leela or pastimes of Godhead which is impossible to be seen by the conditioned soul is called Aprakata Leela or pastimes beyond the purview of the conditioned soul. And therefore to display His special favour to His

devotees and the people in general—He does descend once in a day of Brahma. The author takes it from the Bhagwat Geeta about the age of Brahma. His one day of 12 hours is estimated to be 4320000 x 1000 solar years approximately. The author confirms this in his narration that a Divyayuga is made by addition of the duration of the four ages namely Satya, Treta, Dwapara, and Kali yugas. The age of Kali yuga, in which we are now passing, is to endure 432000 solar years. The age of Dwapara yuga is double of that of Kali yuga (432000 x 2). Treta yuga is triple of that of kali yuga (432000 x 3) and Satya yuga is four times larger than Kali yuga. The grand total of all the ages, is then 4320000 solar years. A Manvantar (change of a Manu) takes place every 71 x 432000 solar years. One day of Brahma is equal to such 14 fourteen Manus plus 15 times the age of a Satya yuga. This duration of one day's time in the life of Brahma, is called a Kalpa.

At present it is the regime of Vaivaswata Manu. This is also confirmed in the beginning of the 4th chapter of the Bhagwat Geeta. Vaivaswata Manu is the 7th Manu out of fourteen in one day of Brahma. After an expiry of 27 Divya yugas, as above mentioned, during the currency of the 28 Divya yuga in the life of Vaivaswata Manu Shri Krishna descends with all Holy transcendental paraphernalia within this universe.

The names of all the 14 Manus are as follows: (1) Swayamabhuva, (2) Swarochisha, (3) Uttama, (4) Tamas, (5) Raibata, (6) Chakshusa (7) Vaivaswata, (8) Sabarni, (9) Daksha-Sabarni, (10) Brahma-Sabarni, (11) Dharma-Sabarni, (12) Rudra Sabarni (13) Rouchya (14) Bhutyaka.

The descent of Shri Krishna the Absolute Personality of Godhead is very purposeful. In the Bhagwat Geeta it is said that whoever knows in truth about the purposeful descent of Shri Krishna as well as His different activities—is at once a liberated person and he has not got to get back again in this existence of birth and death after he leaves up this present material body. In other words whoever may understand Shri Krishna defacto makes his life perfect. And what is that perfect life? Imperfection of life is realized here in this material existence in five different relation with the material world. Whatever there is in the material world—we have some sort of relation with it. Such relations are five in number called by the name neutrality, servitorship, friendship, filial and nuptial love between the husband and wife or between the lover and the beloved. These five enjoyable relations with the material world are perverted reflections of their respective positions in the transcendental nature and in

relation with the Absolute Personality of Godhead. Shri Krishna the Absolute Personality of Godhead descends to revive these transcendental five relations with Him existing eternally. He manifests such transcendental pastimes in Braja in order to attract people in that sphere of activities leaving aside the imitative relations with mundane paraphanlia. And after exhibiting fully all such activities the Lord disppears from the scene. But after wards He thinks that although He displays His transcendental activities, seldom does he award such transcendental love to the people. He thus considers as follows:—"I have not till now awarded personally the transcendental love for Me. And without such pure love of God freed from fruitive activities and empiric knowledge, nobody can attain perfection in life. Generally the people in general do follow the formalities of scriptures with awe and veneration. But such formalities only cannot help any body to attain the perfect enjoyable state of life in Braja. Because in the formalities of scriptural injunctions the Absolute Personality of Godhead is assumed either as impersonal or personal identity without any loving service for Him. And in such formalities pure love of Godhead is conspicuous by absence. I do not take any pleasure in such formalities of relations which are full with scriptural venerations."

Persons who are attracted by the formalities of Shastric injunctions only, without any development of pure unalloyed pure love of Godhead, can attain five kinds of liberations of the names 1. Sarsty, 2.Samipya, 3. Sarupya and 4. Salokya. Such devotees however refuse to accept Sayujya liberation which is merging with the identity of the Absolute Whole. This Sayujya Mukti is to become one with the Absolute. This is not acceptable even by the devotees who follow only the scriptural formalities. But persons who have attained the state of pure love for Godhead do not accept even the above four kinds of liberations besides the one known as "Sayujya" as they are satisfied only in the transcendental loving service of the Lord. The Lord therefore thinks as follows:—

"I shall this time personally inaugurate the movement of congregational chanting of the Name of Hari which is prescribed religious function of the age of Kali—but I shall do it along with the four principles of unalloyed love of Godhead namely in servitorship, friendship, parenthood and nauptial relativities. I shall personally teach these transcendental activities in the love of Godhead, and people will dance in ecstasy when they are actually in such stage. And how shall I do this propaganda. I shall Myself become a devotee of

the same standard and by practical demonstrations I shall teach them how this stage of perfection can be attained. This stage of confidential loving service in the Absolute realm, cannot be taught by any one else who has not entered into them or behaved like that. That is the instructions left in the Bhagwat Geeta or in the Bhagwatam."

In the Bhagwat Geeta, (4.7-8) the Personality of Godhead Shri Krishna has explained to Arjuna the reasons for His appearance as follows:

"Oh the son of Bharata! whenever there is a flaw in the natural course of divine consciousness and there is a systematic upheaval of materialism at that time I descend my appearance being unable to endure such incongruency."

"And in order to deliver the faithful unto Me and to annihilate the opposing elements of my devotees such as the Kamsa or Ravana, and to re-establish and propagate unalloyed devotional activities as by congregational chanting—at that time I do appear Myself."

In the same Bhagwat Geeta (2.24) in order to dissipate the doubts in the heart of Shri Arjuna about work without any enjoying spirit, the Personality of Godhead explained as follows as to how He Himself takes to such transcendental activities. He said:—

"If I do not perform such transcendental actions the people will follow my examples and thus bring in their ruination. I shall then become the cause of unwanted population to bring in a destruction to the people in general."

"Whatever is performed by leading personalities is followed by the people in general. What is accepted by such leader of society is also followed by the ordinary men."

And it is a fact that partial incarnation of Vishnu cannot revive this divine consciousness of loving service. Specific function of a particular age is inaugurated by such partial incarnation of Godhead. But save and except Shri Krishna the original Personality of Godhead nobody can propagate these two particular functions namely (1) to establish the specific function of the age and (2) to award on the divine consciousness of loving service.

In the Laghu-Bhagbatamritam (5.37) a quotation of Vilwamangal Thakur is given as follows:—

"There are innumerable incarnations of the Supreme Lord from whose naval the lotus (of Brahma) is sprouted and all of them are benign blessed appearances for the well being of the world. But without the Supreme Personality of Godhead who is capable of awarding the divine consciousness of

loving service."
And for this reason only The Supreme Lord decided that He should Personally descend along with His associate devotees and exhibit such transcendental activities on the face of the globe. On this conclusion the Absolute Personality of Godhead Shri Krishna descended at Nadia in the age of Kali during its first period inauguration.
According to The Surya-Siddhanta authority the first period of inauguration of the age of Kali is 36000 of solar years. Shri Chaitanya Mahaprabhu appeared Himself at the expiry of 4586 years of the Kali yuga—in Mayapur Nabadwipa. It is therefore within the first period of inauguration as above mentioned.
The incarnation of Lord Chaitanya is like the appearance of a lion in the jungle. He is as well-built and as powerful as a lion and His transcendental roaring is as much grave as that of a lion.
The author of Shri Chaitanya Charitamrita desires that the same lion in the Person of Shri Chaitanya Mahaprabhu may occupy the heart of every living being so that by His presence the elephants of destructive sins may be annihilated by His gigantic roaring. In the beginning of His transcendental activities Lord Chaitanya was famous as Viswambhara as He fulfilled everyone's heart with divine consciousness by capturing one and all. See derivative meaning of the root 'Dubhrief' is to maintain and sustain. And Viswambhara is the maintainer and sustainer of all living being.
At the end of His pastimes, He was celebrated as Shri Krishna Chaitanya because He glorified the whole world by establishing Shri Krishna the Absolute Personality.
The last days of Lord Chaitanya's pastimes is the period after His acceptance of the renounced order of life (Sanyas) up to 24 years. Shri Chaitanya Mahaprabhu took the Sanyas order from Sripad Keshav Bharati who belonged to the group of Shankara sect which approves of only ten names of the Sanyasis although long long before the advent of Sripad Shankaracharya the Sanyas order of Vaishnava school, in the line of Vishnuswami, existed. This Vaishnava sect of Sanyasins claimed not only the ten names of Shankara Sect but they claimed further 108 names also. During the time of Shri Chaitanya Mahaprabhu, the Shankara sect was prominently known to the public and Shri Chaitanya Mahaprabhu's acceptance of Sanyas was a short of attracting the public attention. He could have preached His missionary activities as

householder also but as He found it obstructive to execute His mission as a householder He decided to accept the renounced order of Sanyasa. He accepted this order in terms of strict Vaidic order. At the present moment the so called followers of the Vedic rules follow the order of Shankara sect as well as the system of worshipping five deities according to their instructions.
The ten names of the Sanyas order are as follows:—(1) Tirtha, (2) Ashrama, (3) Bona (4) Giri (5) Parbat, (6) Sagara (7) Saraswati (8) Bharati (9) Aranya and (10) Puri. Each one of them has a particular name of its Brahmachary order and they are as follows:—(1) Swarup in the order of Tirtha and Ashrama who reside at Dwarka. (2) Prakash in the order of Bona and Aranya who reside at Purushottam. (3) Ananda in the order of Giri, Parbat and Sagara who reside at Badarikashrama. And Chaitanya in the order of Saraswati, Bharati and Puri who reside at Sringeri.
Sripad Shakaracharya established four monasteries in the four directions of East, West, North and South and made his four disciples in charge of these monasteries. From these four monasteries innumerable other monasteries have sprung up in all directions. Although originally a symetry was maintained according to the different situations of the monasteries—yet at the present moment there are much differences from the original set up. The above four monasteries originally were called 'Anandabar' 'Bhogabar' 'Keetbar' and 'Bhumibar' respectively. In course of time each of these monasteries differed in ideals also. Originally each of the monasteries had a particular slogan of its own which is known as 'Mahavakya.' If any one desires to become a Sanyasi—he has to become at first a 'Brahmachary' of the particular order and the name of the Brahmachary was designated in terms of the Sanyas order. The Shankara sect strictly observe these rules up to date.
Shri Chaitanya Mahaprabhu, when He approached Shripad Kesava Bharati, had to follow this disciplinary rules of Brahmachary before the order of Sanyas. But it is a peculiar to Shri Chaitanya Mahaprabhu that He maintained His Brahmachary designation of Shri Chaitanya even after His regular acceptance of Sanyas. Nobody, who has dealt with His life and teaching, has mentioned anywhere His Sanyas name as Bharati as it ought to have been. But there is a meaning in this connection why Sri Chaitanya Mahaprabhu maintained His Brahmachary designation. The Mayavadi Sanyasins, just after the acceptance of Sanyas order become the Personality of Godhead themselves (?) At least they are puffed up by such false vanity. And most probably Shi

Chaitanya Mahaprabhu did not like to keep pace with such false vanity and continued to be known as Chaitanya in which such vanity is conspicuous by its absence. A Brahmachary constantly and that also most humbly considers himself as the servitor of his spiritual master which is not unfavourable to the cult of devotion. There is however definite information of Shri Chaitanya Mahaprabhu's acceptance of a rod and bowl in the symbolic order of a Sanyasi.
There is a prediction by saint Garga, which was spoken by him in connection with the naming ceremony of Shri Krishna. It is mentioned in the Bhagwat as follows:—
Garga Muni addressed Nanda Maharaj the father of Lord Krishna and said that his Shri Krishna is the Personality of Godhead who accepts different hues of bodily lusture in accordance with His appearance in different ages. As such Lord Shri Krishna had accepted the hues of whitish, reddish and yellowish lustures and at that time (when he was speaking) he accepted the blackish hue. This statement of Saint Garga indicates that the Lord accepts yellowish hue also. This yellowish hue is hinted in respect of the color of the body of Lord Chaitanya Mahaprabhu Whose color of the body was exactly yellowish and the fact is reaffirmed in another place of the Bhagwat (11.5.27).
The idea is that the Lord accepts whitish color in the Satya yuga reddish color in the Treta yuga and yellowish color in the Kali yuga while He accepts blackish hue in the Dwapara yuga. That is the hint given by the Shastras in respect of the Lord's appearance in the Kali-yuga as Lord Chaitanya Mahaprabhu.
In the 11th Canto of Srimad Bhagwatam chapter fifth and Sloka 27, Saint Karavajan, who is one of the nine royal mystics, explained before the King Nimi about different features of the Lord in different ages. So far the Dwapara yuga is concerned he said as follows:—
"In the Dwapara yuga the Lord appears in clothings of yellow color and with His symbolic weapons such as the wheel, club, conchshell and lotus flower etc. with marks of Srivatsa painting on the body."
The author now describes the signs and characteristics of the Lord when does He appear in the Age of Kali. From the evidences of revealed scriptures the author says that in the age of Kali, the principle function of the Lord is to preach the glory of Divine Name. For this transcendental preaching work only there is the advent of Lord Chaitanya's incarnation. The special feature of the body of the Lord is that the color of the body is that of molten-gold and it is

strongly well-built. The voice of His throat is as grave as that of new clouds. A person is said to be an uncommon man, if he is as tall as four cubits equal in measurement of his own hand. Such a person is known as 'Nagrodha parimandala' The term 'Nagrodha parimandala' is description of a person who is not only as tall as to the length of four cubit measurement but he is so also in the measurement of the circumference of his chest round. He is no other than the Supreme Lord Himself who has encaged the conditioned souls by His own illusory energy. He is certainly the incarnation of Vishnu and nobody else. Lord Chaitanya's hand was as long as to reach the knees of his body with His eyes compared to the petals of a lotus flower. His stretch of the nose is as pointed as that of oil-seed flower and his face is as beautiful as that of the moon. He is calm and quiet and fully devoted to the loving service of Shri Krishna persistently wellbehaved with special favour for the devotees although He is equal to all living beings. His body is decorated with sandal pulp in hands and body and he is specially so decorated during the time of His dance in congregational chanting. All these special characteristics of the Lord have been duly described by Shri Vaishampayana Muni (of Mahabharata fame) in his composition of Thousand verses of the holy Names of God in which Lord Chaitanya's name is also included as follows in the Mahabharata. The transcendental activities of Lord Chaitanya can be divided into two parts. The first part is called beginning of the adventure and the last part is known as end of the adventure. In the Mahabharat Dan parba chapter. The characteristics of Chaitanya Mahaprabhu is described as follows:—(Danparba 149.92.75)
"Lord Chaitanya during the beginning of His adventure will be observed by the following symptoms namely (1) His bodily color like molten gold. (2) Well and strongly built body (3) Golden hue and (4) Decorated with sandal pulp and garlands of flowers. And at the end of His adventure He is to be observed in the renounced order of life 'Sannyasam' grave in transcendental thought with a quality of equilibrium, fixed up in the matter of chanting the holy name of Lord and determined to put down the monistic giant in a peaceful movement of religious renaissance."
It is the strongest desire of the author to emphasize on the point of chanting the holy Name of God as it is repeatedly proclaimed in the Bhagwat that in the age of Kali (the iron age of quarrel and fight) the only effective religiosity is to propagate congregational chanting of the holy Name of God. The exact words are mentioned as follows (Bhag. 11.5.32)

"Intelligent persons (in the age of Kali) do worship the Personality of Godhead who is accompanied by His Personal staff plenary portions, forceful agents and parts of plenary portion and whose color of the body is not like Krishna but He is Krishna Himself garbed as a devotee chanting constantly the holy Name of Krishna."

Srila Jiva Goswami in his Krama-Sandarbha has annotated this portion as follows:—

"The Personality Who is non-black by His bodily color is worshipped by intelligent persons. This particular mention of non-blackish means yellowish color of the Lord as it is corroberated by the statement of Bhagwat where it is said that the Lord had previously the white, red and yellowish color and now during His appearance as Krishna He has accepted the blackish color. In the Satya and Treta yugas the Lord has appeared in white and red color. In the Dwapara yuga He appeared in the blackish hue and therefore the remaining yellowish color is to be accepted for the Kali-yuga. The above statement clearly establishes the fact that color is changed in terms of the different ages but the Personality is the same. As such Lord Chaitanya is Krishna Himself and not His plenary portion or part of the plenary portion. Shrila Jiva Goswami says 'Krishna varna' means two varnas i.e. letters are there. Therefore Krishna Chaitanya means Shri Chaitanya Mahaprabhu is no other than Krishna Himself. He always chants the holy name of Krishna as well as teaches the same Gospel to every one. Vainayati means utters or describes. He does both the things. He utters Himself and describes the same also. And because He is Krishna Himself whoever may meet Him will automatically chant the holy Name of Krishna and later on will describe the same to others. He injects transcendentally the Krishna Consciousness which merges the chanter into transcendental bliss. In all respects therefore He appears before all as Krishna either by Personality or by sound and as such He is confirmed as Krishna. He manifests Himself as Gouda or yellowish as a devotee but Personally He manifests Himself as Krishna. He is The Personality of Godhead with all requisite paraphernalia. From His bodily construction, dress and ornamental decorations He is approved Supreme Lord. His acts are uncommon and His associates are wonderful. That is the necessary condition for being approved as the Supreme Lord. Everywhere either in Bengal or in Orissa specially, He was held with the honour of the Supreme Lord and at home influential and important persons like Adwita Prabhu etc. were His constant servitors. As

such He is described in the Mahabharata as the most respectable Personality. He is so approved by such stalwart educationist as Sarvabhouma Bhattacharya who has rightly seen Him. He estimated the identity of Lord Chaitanya as the Supreme Personality of Godhead and appeared Himself to propagate His own devotional service which became covered in course of time. He surrendered himself unto the lotus feet of the Lord as the bees hum over the lotus flower."
Another authority Shri Valadeva Vidyabhusan has commented that the Golden hue of Lord Chaitanya is confirmed in the Vedas as "yada pashya pashyte rukma varnah kartarameesham purusham brahmayonim." In this mantram the Supreme Lord is described as having the color of molted Gold. Another meaning of this Golden hue is that His (Lord Chaitanya's) personality is as much fascinating as the golden color is attractive. He has explained Varanga as exquisitely beautiful. He (Lord Chaitanya) accepted Sannyas leaving aside the householder's life, in order to preach His mission. He is Sama in different senses. First of all He describes the truth of the Personality of Godhead—secondly He satisfies everyone by the knowledge and other (?) of Krishna which in its turn make one averse to everything which is not related with the service of Krishna. He has explained the word 'Nistha' as being fixed up rigidly in the matter of chanting the holy name of Shri Krishna. He subsides all disturbing elements against the devotional service, specifically the monists who are desparetly averse to the personal features of the Supreme Lord.
The author Srila Krishnadas Kaviraj Goswami summarizes the above two authoritative statements in the following manner. He vigorously calls for the attention of his readers to understand the meaning of 'Krishna Varna' either as he describes the name of Shri Krishna or as he describes Krishna as He is. In both the ways Lord Chaitanya knows nothing except Krishna and He is nothing but Krishna. If somebody explains that He (Shri Chaitanya Deva) is blackish in color, he is checked by the word 'Twisha Akrishna' i.e. nonblackish by his bodily hue—which means that He is yellowish in His bodily hue.
There is another authoritative description by Srila Rupa Goswami in his 'Stabamala' as follows:—
"Let us be blessed profusely by the mercy of Lord Shri Chaitanya Mahaprabhu Who is exquisitely beautiful by His yellowish color and as such He is worshipped by learned scholars in the act of performances of congregational chanting of the holy Name of the Lord as it is prescribed in the scriptures. He

is the only worshipful Deity of the 4th order of the renounced mendicants known as the Paramhamsas."
As it is stated in the Upanishads quoted above only by an overlooking of the golden hue of Lord Chaitanya one can at once dissipate the darkness of ignorance in material existence.
And in order to dissipate such darkness of ignorance of sinful acts by the living being, He has appeared with full force of auxiliaries who acts as various weapons for such annihilating process.
What are these symptoms of ignorance. They are as follows: All activities which are known as good work or bad work, good religion or bad religion or in other words religiosity or non-religiosity all are opposing elements in the path of executing the acts of pure devotion. All of them are known as 'Kalmasa' is detremental activities in the transcendental way and all of them must be taken up as acts of ignorance. But Lord Chaitanya focuses His transcendental glance over all with His raised up arms and clarion call of 'Hari' resounding in love of Godhead. By such actions of the Lord He overflows every one and all by ocean of pure love of Godhead and dissipates the above mentioned ignorance also.
The same 'Stabamala' reaffirms the above statements as follows:—
"Let us be blessed profusely by the mercy of Lord Chaitanya Mahaprabhu whose blooming smile and favorable glances at once drive away all sorts of gloomy atmosphere of the mundane world, whose words at once envigours the sprouting leaves of the all-good plant of devotion, and acceptance of the shelter, of whose lotus feet, does at once bring in the mysterious of transcendental loving affairs upon us without any endeavor."
Anyone and everyone who happens to look over the all good face of the Lord or the all good body becomes at once freed from all varieties of sinful acts and gains the wonderful transcendental love of God.
In other forms of incarnations the Lord eradicates the disturbing elements in a violent manner with different weapons but in this Form He fights the opposing elements in a peaceful way assisted by His eternal associates who are His plenary and differentiated parts and parcels.
The same Stabamala confirms this statement as follows:—
"Lord Chaitanya is worshipable even by the great gods like Brahma and Shiva. As such He is the only worshipable Deity for all kinds of living being. We should always aspire after the days when He appears Himself in the mood of teaching the mysteries of devotion to His different kinds of devotees?"

The Lord's plenary parts as well as the differentiated parts do their respective duties but the author of Shri Chaitanya Charitamrita gives us very kindly another import of the word "Anga" or parts of His Body. Such transcendental parts of the Lord is described in the Bhagwat (10.14.14) as follows:—(See page 46 also)

"Oh my Lord! You are the witness of the worlds. If you are the Super-Soul of every living being, are you not then my directive father? You are Narayana because you are the sustainer of all living beings. Narayana is your plenary portion and all the Purushavatars are also your plenary portions because all of them are transcendental to the influence of material nature the illusory energy."

The manifold expansions of the Supreme Lord either the Purushas who lie down in the water or the Supersoul who lives within every living being all of them are—plenary portions of the Supreme Lord and therefore He is called the ultimate Narayana. And the parts and parcels which living in another import of the word 'Anga' is also accepted as truth because neither of the above explanations are objects material perceptions.

Shri Nityananda Prabhu and Shri Adwaita Prabhu both are plenary parts of the body of Shri Chaitanya Mahaprabhu. The limbs of the body called parcels of the body. And both these parts and parcels, of the body of Lord Shri Chaitanya Mahaprabhu, are acting like sharp instruments meant for defeating the nefarious acts of the 'Pashandas' who are against the Supremacy of the Lord, in different categories of atheistic attitude.

Shri Nityananda Prabhu is the same Personality as Haladhar or Valadeva and Shri Adwita Prabhu is exactly the Personality of Vishnu. All of them are assisted by their eternal associates called by the name Shrinivas and others and as such the two Lords (Shri Nityananda and Shri Adwita) are moving about as the Commanders of their soldier devotees. They are meant for defeating the Pashandas or unbelievers in the existence of Personal God. Shri Nityananda Prabhu is known as "Pashandadalambana" while by the clarion call of Adwita-Acharya the Pashandas in the garb of Brahmin and scholars do fly away by fear.

To be more clear the Pashandis are those who consider Vishnu in the equal category of Shiva or other demigods. And the other Pashandis are those who cannot realize the transcendental activities of the Lord but misinterpret such activities as creation of the illusory Maya as they are in the case of ordinary

living beings. Vishnu and His devotees Vaishnavas are always alert to defeat this tendency of the Pashanda.
We should not carry on the imperfect conceptions of this material nature to the transcendental Nature unceremoniously. In the material sense everything can be divided in parts and parts of the part and in such distribution of the matter the original form of the matter is annihilated. In the transcendence it is different. In spite of the Absolute Truths becoming many and many, He remains Purna and without any division. The exact example is the lamp. You can burn up as many lamps as you desire, from one original lamp and yet the original lamp's energy is the same as before, while all the other lamps also which lit up by it—are of the same potency. Similarly Sri Valadeva being directly manifestation of Krishna, there is no difference between Them.
Lord Shri Chaitanya Mahaprabhu is the Father and inaugurator of the Samkirtan movement and any one who worships Him by the sacrifice of life, money, intelligence and words in the matter of Samkirtan movement he is recognized by the Lord and endowed with His blessings. That person is only intelligent as above mentioned and all others are foolish so to say because of all sacrifices in which a man can apply his energy, The sacrifices made on account of Samkirtan movement is the most glorious. To compare the holy Name of the Lord even with the ceremonial sacrifice called by the name 'Aswamedha yajna' a very great expensive job is an offense at the feet of the Lord. Any one doing such offensive performance is at once counted in the category of the Pashandas as explained herein before. Aswamedha yajna or any other such lucrative sacrifices or good work are never to be compared with the chanting of the holy Name. During the solar or lunar eclipse the Shastra enjoins to give in charity cows and other valuable things. Such act of charity during the eclipses by giving away millions of cows or by the act of Kalpa vasa at Prayag during the months of January and February, or by sacrificing a millions other yajnas or by giving away a golden hill—nobody can compare with the performance of Nama Yajna. That is the verdict of all authoritative scriptures.
Srila Jiva Goswami has discussed the following sloka as statement of benediction invoked at the beginning of his Thesis 'Bhagwat Sandarbha'
Antakrishna bahir goura darshitangardi baibhava bam.
Kalou samkirtanad yai sma krishna chaitanyam ashrita.
Srila Jiva Goswami has mentioned the sloka of Bhagwat namely 'Krishnavarna'

etc. in the beginning of his Satsandharba and following the same, he has composed his own sloka as above mentioned. This sloka is practically an explanation of the sloka mentioned in the Bhagwat. In the commentation of 'Satsandarbha' which is known as 'Sarbasambadini', he has explained the sloka in detail. The translation of the sloka is made as follows:—
"Let us take shelter unto the lotus feet of the Lord of the name Shri Krishna Chaitanya who has Krishna within Himself because He is playing roll of Shri Radharani although He is Krishna Himself but as far as his hue of the bodily color is concerned He is in the Form of yellowish color. He is manifested to be accompanied by His parts and parcels"
In some of the upapuranam also it is said to be spoken by Shri Krishna the Personality of Godhead unto Vyasdeva by His causeless mercy. It is said there as follows:—"Oh my learned Brahmin! you may take it from me that sometimes in some particular age of Kali, I do accept the Sannyas order of life, and preach the cult of devotion to fallen people of that age."
As such Lord Shri Krishna Chaitanya Mahaprabhu is evidentially proved to be the Supreme Personality of Godhead by the authoritative statements of Sreemad Bhagwatam such as "Krishna Varna twisa akrishna" "Asau Varna strayo yasya" "Chhanna Kaler" etc., that of Mahabharatas such as "Sambhabami yuge yuge" "Sannyas krit Shamashanta" etc, that of Sruti and Upanishads "Mahaprabhubai Purusha" "yada pasya pasyati rukmanarnam" etc., that in the tantras such as "Mayapure bhavisyama Sachisuta' and that in the upapuranam such as "Ahamamva" etc. These evidences are most powerful ones to prove the authenticity of Lord Chaitanya.
Apart from all the above scriptural evidences one can visualize his uncommon acts of transcendental power and his transcendental activities in the matter of devotional services. Unfortunately the unbelievers and non-devotees do not like to accept His as such in their dogged obstinacy and blindness to see the truth just like the owl who is unable to tolerate the glaring of sunshine. The author quotes an authoritative statement from the Stotraratna of Albandam Yamunacharya. It is as follows:—"Oh my Lord! everything material is within the boundary of time space and thought. But so far your characteristics are concerned they are transcendental to all such limitations. Although such characteristics are covered by your illusory energy, yet those who are constantly engaged in your service can always observe such transcendental characteristics without any obstruction.

The Lord tries to hide Himself by all means but the power of observation of the pure devotees is so strong that the characteristics of the Lord become revealed to them. But non-devotees are unable to see Him as the owl cannot see the Sun.

In this connection another quotation from Shri Alabandam Yamunacharya is also worth mentioning. It is as follows:—

"Oh my Lord! You can be known only to your pure devotees like Srila Vyasdeva and others who are developed in the mode of goodness and are well versed in the scriptures of that quality as well as by your uncommon transcendental characteristics, Form, activities etc. but persons, who are embibed with faithlessness and are controlled by the qualities of the modes of passion and ignorance, are unable to know your Lordship" (See also page in the II part).

Persons who have developed the nature of an Ashura like Ravan, Hiranyakasipu etc. by challenging the authority of Godhead—can never know Krishna the Personality of Godhead. Just opposite to this Shri Krishna also cannot hide Himself before His pure devotees.

In the Padmapurana the following statement is there in connection with the existence of two kinds of men in the universe called by the name Deva and the Ashuras. Those who are devotees to the Supreme Lord (Vishnu) are called Devas or gods but others who are averse to the existence of the Lord are called the Ashuras or the demons. There is no difference in bodily structure between the demons and demigods but there is a gulf of difference in the quality of their status quo of the mind and activities.

Acharya Gosain is the devotee incarnation of the Lord and whose clarion call for Krishna is the cause of the descent of the Lord.

And it is the routine program during the appearance of the Lord that prior to His advent, He manifests the appearances of His elderly relatives like father and mother who are all His pure devotees. He sends His devotees to become His father, mother, teacher and similar other respectable persons who appear prior to the appearance ot the Lord. As such Srila Madhavendra Puri, Srila Iswara Puri, Srimati Sachidevi, Srila Jagannath Misra, Srila Adwita Prabhu all of them appeared before the appearance of the Lord in the scene.

When Adwita Prabhu appeared before the advent of the Lord, He was astonished to see that the whole world is devoid of devotional cult. The people have no connection with the devotional service of the Lord and everyone was

engaged in the matter of gross bodily and subtle mental activities of the material world. Everyone is undergoing the term of his imprisonment as the first class prisoner or the third class prisoner in accordance with their previous actions of vice and virtue, but none of them had the sense of devotional service which alone can mitigate the troubles of material life.

The Acharya Shri Adwita Prabhu was mortified to see such regretable condition of the people in general, empiric philosophers and so called religionists. Naturally He began to ponder over the situation deeply with a view to find out the ways and means for improving such deplorable condition of the world. That sort of serious interest for the welfare of the public makes one bona fide Acharya. The Acharya is not an exploiter of his follower. The heart of the Acharya, as he is a confidential servitor of the Lord, is always compassionate for the suffering of humanity in various ways and as he knows that all such sufferings of humanity are due to the absence of devotional service of the Lord,—he always tries to find out the ways and means of changing the face of such activities making them favorable for attaining the devotional stage. That is the qualification of an Acharya.

As such Shri Adwita Prabhu although He was Himself very powerful to do the work—still submissive servitor as He is—He thought that without the appearance of the Lord personally nobody is able to improve the fallen condition of the society. Under the grim clutches of Maya, the first class prisoners of this material world, do think wrongly that they are happy, they are rich powerful full or resources and what not, although these foolish creatures do not know that they are nothing but playing dolls in the hands of material nature and at any moment the whole plan of their godless activities can be crashed into dust by the material nature's thankless intriques. Such foolish first class prisoners cannot see that however he might have improved his position by artificial means, he is unable to put his command(?) over his personal repeated birth, death, diseases and old age. These calamities are always beyond his jurisdiction of control. Foolish as he is, he neglects all these major problems of life and remains busy with false things which are unable to solve the real problems of his life. He knows that he does not want death or to suffer the pangs of diseases and old age but he is grossly neglectful to make a solution of them under the influence of illusory energy. That is called Maya. People who are in such grip hold of Maya are thrown into oblivion after their death and it may be that by the result of their own karma they may become in

the next life either a dog or a god. Most of them become dogs only and not gods although dog and god is composed of the same letter. Those who are to become gods in the next life they must be engaged in the devotional service of the Supreme Lord or Godhead. Otherwise they are sure to become dogs only or hogs only in terms of the laws of nature. The third class prisoners also do endeavor to imitate the first class prisoners without any information of real improvement. So both ways they are misled by the illusory material nature. It is the function of the Acharyas however that they want to change the activities of both the first class and third class prisoners for real benefit and this endeavor on his part makes him a very dear devotee of the Lord who says clearly in the Bhagwat Geeta that no body in the human society is dearer to him than his devotee who is constantly engaged in the service of the Lord in the way of finding out the ways and means of preaching the message of Godhead for real benefit of the world.

Shri Adwita Prabhu as the ideal Acharya was more concerned to improve the condition of the world situation. The so called Acharyas of the age of Kali are more concerned to exploit the pocket of their followers than to mitigate their miseries.

Shri Adwita Prabhu knew it also that the Lord Shri Krishna cannot descend in the age of Kali as far as routine work is concerned but He thought it also that without the Lord Himself nobody is able to change the position of the world. Therefore He desired that the Lord may Himself and personally come to preach the cult of devotion by His own transcendental activities. Thus He decided to worship the Lord in pure devotional way and to pray constantly before Him with due submissiveness. He promised that He must be able to call the Lord to come and preach the cult of Samkirtan movement otherwise He would disclaim to have possessed the name Adwita or 'Non-dual.'

The 'non-dualist' mayavadi philosophers falsely believes that he is non-different from the Lord but he is unable to call Him like Adwita Prabhu. Adwita Prabhu is non-different from the Lord yet His relation with the Lord is not to merge in Him but to remain eternally the plenary portion of the Lord and render service unto Him. This Aveda Vada is unthinkable by mayavadi. He thinks in terms mundane sense-perceptive way and therefore he thinks that non-dualism means losing ones separate identity. Here Adwita Prabhu remains a separate identity and yet He is nondifferent from the Lord.

Shri Chaitanya Mahaprabhu preached this philosophy of inconceivable

simultaneously one and different from the Lord. Conceivable dualism or monism are conceptions of the imperfect senses. Such imperfect senses are unable to reach the transcendence. The transcendance [is] beyond the conception of limited potency. Shri Adwita Prabhu is a tangible proof for such inconceivable non-dualism. One who therefore surrenders unto Shri Adwita Prabhu can easily follow the philosophy of inconceivable dualism and monism. Now He thought out a simple formula to propitiate the Lord as it is enjoined in the Goutamiya Tantra. He remembered the sermen as follows:—

"The Supreme Lord being favourably disposed to His devotees He becomes Himself a sold out friend as it were to His devotees, simply being offered by them a handful of ganges water along with a bunch of Tulsi leaves."

The Acharya very carefully pondered over this statement and concluded that any poor man can offer this water of the Ganges and tulsi leaves without any difficulty and the Personality of Godhead out of His unbounded causeless mercy becomes so much obliged to the devotee by such offering that He thinks Himself a debtor to His devotee on account of the above offerings and tries to repay it by selling Himself for the service of His devotees. This service is reciprocal. In the Bhagwat Geeta it is said that the Lord reciprocates His service in response to the services offered by His pure devotees. So the Acharya adopted this formula of worshipping the Supreme Lord. He began to offer daily such combination of the Ganges water and Tulsi leaves along with His clarion call for Shri Krishna's advent. And by such clarion call the Acharya made it possible to descend by Sri Krishna in the Form of Lord Chaitanya. The chief reason of the Lord's advent is due to this clarion call of the Acharya because by the strong desire of the devotee only—the Lord who is the sustainer of religiosity takes His incarnations at different time. This time the Lord appeared as Lord Sri Krishna Chaitanya Mahaprabhu.

The statement of "Srimad Bhagwat" (3.9.11) is in comformity of the above. This is as follows: Sri Brahma said "Oh my Lord! You enjoy yourself by remaining always in front of your devotees' earnest processes of submissive hearing and chanting your holy name. And you do reside in their heart which is always purified by the devotional services. Oh Urugaya (one who is always glorified by excellent prayers) you do very graciously manifest your eternal Form in which your devotee meditates upon you."

The purport of the above statement of Srimad Bhagwat is that the Lord is always ready to manifest Himself according to the transcendental desire of the

devotees. All the different features of the Lord namely Rama, Nrisingha, Varaha etc. are incarnated by the call of the devotee.
Now the explanation of the 4th sloka, out of the 14 slokas of prayers offered by the author is thus explained and it is clearly understood hereby that Lord Shri Chaitanya Mahaprabhu has appeared only for the purpose of diseminating the love of Godhead by the living being so essential in life.
The author as usual ends this part of the book by invoking the Grace of all the six Goswamis beginning from Srila Rupa up to Srila Raghunath Das Goswami and Srila Kaviraj Krsnadas (?) to explain the transcendental activities of the Lord under the shelter of the feet of the above Goswamis.
Thus ends the III part of Essays on Shri Chaitanya Charitamrita of the name 'The causes that made the incarnation of Lord Chaitanya possible.'

Caitanya-caritāmṛta, Ādi-līlā, Chapter 4 [Handwritten]

[*This file has been proofread against the original and only minor spelling mistakes have been corrected.—Ed*]

Essays on Shri Chaitanya Charitamrita [pp. 142-202]

First Adventure—4th Chapter.
In this part of the epic, it has been emphatically been stressed that Lord Chaitanya appeared Himself for three principal purposes of His own. The first purpose was that He wanted to relish the objectivities of Shrimat Radharani Who is prime reciprocator of transcendental love of Shri Krishna. Lord Chaitanya Himself being Shri Krishna, Radharani is the object of love. He wanted to relish the loving mellow in the position of Radharani.
The second purpose is that the love affairs of Shrimati Radharani and that of Shri Krishna is a matter of the highest estimation for the devotees and Shri Krishna wanted to enjoy such ecstacy of loving service in the position of Radharani who enjoyed the transcendental beauty of Shri Krishna. This was only possible by accepting the mental and physical temperament(?) of Shri

Radharani and He wanted to have (?).
The third purpose was that Radharari while she met(?) Shri Krishna, the exchange of transcendental mellow between the spiritual couple was more pleasing to Shrimati Radharani than to Shri Krishna. Shri Krishna wanted to know Himself as such why He was so enjoyable by Shrimati Radharani. He thought it wisely that there must be something in Him which was so much enjoyable by Shrimati Radharani and by which Radharani's achievement of transcendental mellow, was far more greater than Shri Krishna. As Shri Krishna it was impossible for Him to enjoy in the position of Shrimati Radharani because it was completely foreign to Him.
All the above three purposes were in relation with Shrimati Radharani's objective position. Lord Shri Krishna wanted to adopt this objective position Shrimati Radharani with an aim to relish His own latent mellows which were engineered and wound(?) up by Shrimati Radharani.
Specific purposes of Lord Chaitanya's appearance are mentioned above. Other purposes such as to regenerate the spiritual emancipation of the people in general vital to the period of the iron age as well as to fulfill the desire of Shrila Adwita Prabhu in the matter of Lord Chaitanya's appearance—all these were secondary purposes of His appearance.
Shrila Swarup Damodar Goswami was the principal personage amongst Lord Chaitanya's confidential devotees and from the records of his diary, the above purposes of the Lord, have been revealed. And this revelation is confirmed by the statements of Shrila Rupa Goswami in his various prayers and hymns. In this part of the epic a clear distinction between lust and love is made on the basis of ethical principles and by doing so, it has been established herein as to how sense-gratification of Lord Shri Krishna is basically different from material lust.
The first sloka in sanskrit directs that transcendental features of Lord Shri Krishna can only be ascertained when it is endowed with the causeless mercy of Lord Chaitanya. Lord Shri Krishna being the Absolute Personality of Godhead, he cannot be exposed to the mundane visionary instruments. He reserves the right of not being exposed to the intellectual feats of non-devotees. Notwithstanding this truth Lord Shri Krishna and His transcendental pastimes in the land of Vrindaban is easily understood even by a small child by the Grace of Lord Chaitanya Mahaprabhu.
The author as usual glorifies the Lord along with His associates such as Shrila

Nityananda prabhu, Shrila Adwita prabhu, Gadadhar prabhu and Shrivas Prabhu. Who is the principal devotee amongst the Lord's innumerable followers. Now he proceeds to explain the 5th one out of the fourteen slokas in original after an elaborate explanation of the 4th sloka. In the third part of the epic, the purport of the 4th sloka has been summarised as follows: The Lord Shri Krishna Chaitanya Mahaprabhu appeared Himself for the purpose of disseminating the cult of transcendental love of Godhead as well as to glorify the transcendental Name of Lord Shri Krishna recommended for constant chanting in this age of Kali (iron age) that ultimatim is quite alright but such reasons of Lord Chaitanya's appearance are secondary ones. The primary reasons are as follows. This statement of facts is necessary to put into sight just to magnify the real purpose of the Lords' appearance. The magnifying process is placed as follows:—

We have information from the Bhagwat Geeta that the Lord appears at particular interval of time in order to adjust time worn maladjustment of spiritual culture. Since then Lord Shri Krishna appeared at the end of Dwapara yuga for regenerating the spiritual culture of human being and at the same time the Personality of Godhead Shri Krishna was to manifest His transcendental pastimes also. Vishnu is the authorised Lord for maintaining the created cosmos and He is also the principal factor to make adjustment in the maladministration of cosmic situation. Shri Krishna is the Primeval Lord and He is not meant for such adjustment of maladministration. Shri Krishna appears only to exhibit His transcendental pastimes in order to attract the fallen souls to back to Godhead back to home. The two periods namely the period of setting right of maladministration as well as the period of Lord Shri Krishna's appearance coincided at the end of last Dwapara yuga. As such Lord Shri Krishna's plenary portions such as Narayana, the four protective expansions of the name (1) Vasudeva (2) Samkarshan, (3) Pradyumna and (4) Aniruddhya, all the incarnations of Godhead such Matsa, Kurma, Varaha, Nrisigha, Vaman who are parts of the plenary expansions, the periodical incarnations, the incarnations of the Manuage (every 71 x 4300000 years)—all of them merge into the transcendental Form of Lord Shri Krishna and all of them appeared in a totalitarian manner. As such when Shri Krishna appeared Vishnu the Lord of maintenance also merged into Him because all the plenary portions and parts of the Absolute Personality of Godhead were to merge in Him during His appearance.

The acts of killing the Ashuras or the nonbelievers such as Kamsa, Jarasandha etc during the period of Lord Krishna's appearance, all were done by Vishnu who was within the Person of Shri Krishna. Such killing of Ashuras apparently by Lord Shri Krishna was, as a matter of course as a side activity but the real purpose of Lord Krishna's appearance was to stage a dramatic performance of His transcendental pastimes at Brajabhumi in order to exhibit the highest limit of eschewing transcendental mellows by exchange of reciprocal love of God between the living entity and the Supreme Lord. This reciprocal exchange of mellows is called 'Raga Bhakti' or devotional service of the Lord in transcendental entrapture. Lord Shri Krishna wants to make it known to all the conditioned souls that He is more attracted by 'Raga Bhakti' than 'Bidhi Bhakti' or devotional service in scheduled regulations. Lord Shri Krishna is the embodiment of all the transcendental mellows. It is said in the Vedas 'Rasabai Sa' The Absolute Truth is the reservoir of all kinds of reciprocal exchange of loving sentiments. He is at the same time causelessly merciful and He wants to bestow upon us this privilege of 'Raga Bhakti' and as such He appears Himself by His self same internal energy without being forced by any extraneous exertion. He feels like this, "The whole universe is full with a feeling of adoration for the Lord. But Love of God which is a product of such reverencial adoration and feeling of inferior complex—does not give Him as much pleasure as He gets by Love relieved of all gesture of awful veneration. A devotee who thinks himself in inferior complex,—is said to be in the realm of reverential devotion appreciating the opulence and omnipotency of the Lord. He does not become much influenced by such reverential devotion. It is the inherent nature of the Lord that He reveals Himself before His devotees according to the inherent devotional service of the living being.
A devotee who thinks Shri Krishna as his pet son or a devotee who thinks of Him as the devotee's personal friend or a devotee who thinks of Shri Krishna as the most dear fiance and in such natural affection only the devotee renders service unto Him,—the Lord becomes more attracted by such devotees. The Lord becomes a subordinate object of love by such different transcendental love of Godhead. Such pure love of Godhead is exclusively unadulterated by any tinge of superfluous desires than devotion and is unmixed with all sorts of fruitful action or empiric philosophical perspective. It is pure and natural love of Godhead spontaneously roused up in absolute stage. This devotional service is executed in favourable atmosphere freed from from material affection.

In the fourth chapter of the Bhagwat Geeta it is affirmed by Lord Shri Krishna that formerly (some 40 crores of years before the battle of Kurukshetra) the mystic philosophy of Geeta was once explained to the Surya God. The message was received through a chain of disciplic succession. But in course of time when the chain was broken by some reason or other Lord Shri Krishna appeared again in the battle of Kurukshetra and taught Arjuna again the self-same truth of the Bhagwat Geeta. The following statement was made by the Lord in connection with His advent at that time. He said, "Oh the son of Pritha! All devotees of Godhead do scrupulously follow the recognized path chalked out by Me. And I do good to such different devotees in proportion of their degree of surrender unto Me.

What are the process of varying degree of devotional service? The author of Chaitanya Charitamrita explains this fact as pure devotional service, (Suddha Bhakti) devotional service (Bhakti) and adulterated devotional service, (Biddha Bhakti). Therefore there are three divisions of devotional service in variant degree. Devotional service, which is dictated by some desire of material or spiritual gain or which is covered by fruitive action, philosophical speculations or mysticism—in other words which is aimed at something not exactly in the line of satisfaction of the Absolute Truth,—is called Biddha Bhakti or adulterated devotional service. Devotional services mixed up in fruitive action, philosophical speculation, mysticism or something mixed up in personal gain all of them are called adulterated devotional service. Devotional service performed strictly in conformity of revealed scriptures (?) this prescribed devotional services are distinct from adulterated devotional service. This process of service is favorable to the satisfaction of the Lord.

And there are those who are spontaneously devoted to the Lord without any aim of personal gain. They are called attracted devotees. They are attracted to the service of the Lord spontaneously and follow the footprints of self-realised souls. They not only follow the prescribed services but also overcome them if need be and all of them are conducive to the attainment of pure devotional service. As such pure devotional service is identical with spontaneous devotional service. This pure devotional service is the facsimile of the devotional services rendered in the transcendental realm of Godhead Goloka whereas the prescribed regulation of devotion services are facsimile of the transcendental realm of Godhead called by the name Vaikuntha. In Vaikuntha Dham the devotees do render service in reverential mood whereas

in the Goloka the devotees do render services in spontaneous mood. In the spontaneous mood only the Personality of Godhead Shri Krsna takes more pleasure and therefore He says about the degrees of services. The degrees of services are mentioned therefore in relation with Pure, adulterated and prescribed forms devotional services.

The degree of pure devotional service is represented in the activities of the residents of Brajabhumi (Vrindaban). In the Srimad Bhagawatam (10.82.44) the expression is made by the Lord Himself when He met the inhabitants of Vrindaban at Samantapanchak during a solar-eclipse. During that time the Lord came from Dwarka and the inhabitants from Vrindaban luckily met Him there. The meeting was too much painful for the damsels of Brajabhumi because Lord Krishna left them apparently while dociling at Dwarka. The Lord obligingly acknowledged the pure devotional services of the damsels of Braja, and said as follows: "Life nectorine of every living being is pure devotional services rendered for the satisfaction of the Personality of Godhead. Oh my dear damsels of Brajadham, your affection unto Me is the only means by which you have attained My favour."

The Lord said "My mother (Yasoda Devi) thinks of Me in filial affection and therefore sometimes she checks My naughty acts by arresting Me by ropes. She thinks of Me very insignificantly because I have accepted her motherly affection. Friends who are attached to Me in pure friendship do spring up to My shoulders and think of Me in equal terms without recognizing My greatness as the Lord. Similarly My loving damsels sometimes throw upon Me cruel words in anger but such vulgar languages from them full in love with Me—give Me more pleasure than the hymns of Vedas chanted in My account. Such slang languages, by lovable objects upon the beloved, are significant of pure affection. Where the beloved is worshiped as the most venerable object by the devotee, spontaneous loving sentiment are observed there as lacking in. The vedic instructions, for regulating a neophyte devotee lacking in pure love of Godhead, may compare very gorgeously as the face of spontaneous love of Godhead. But in fact such spontaneous pure love of Godhead is far more superior in quality than regulated devotional services. Such pure love of Godhead is always glorified in all respects than reverential devotional services rendered by a less affectionate devotee.

Lord Krishna in the Form of Lord Chaitanya educates His devotees to make progressive development up to this stage of pure devotional services. As such

He appears periodically as a devotee in order to take part in various wonderful activities depicted in His sublime philosophy and teachings.
There are innumerable spiritual planets in the spiritual sky and in all of them the Lord accepts services of the eternal devotees in reverential mood.
Therefore, Lord Shri Krishna presents His most confidential pastimes as He enjoys in His transcendental realm. Such pastimes are so much attractive that they attract even the Lord and thus He relishes them in the Form of Lord Chaitanya.
Yogmaya is the name of His internal potency by which He is made to forget Himself and becomes an instrument of lovable object of His pure devotees in different transcendental mellows. This yogmaya potency creates a spiritual sentiment in the minds of the damsels of Braja by which they think of Lord Krishna as their paramour. This paramorous sentiment is never to be compared with mundane illicit love by opposite sex. It has nothing to do with sex-psychology although such pure love of devotees seem to be so. We must know it for certain that nothing can exist in this cosmic manifestation which has no counter reality in the spiritual field. All material manifestations are immanations of the transcendance. The erotic principles of amorous love reflected in mixed up values, may be a perverted reflection of the reality in spirit—but we cannot make an estimation of the reality their without being sufficiently educated in the spiritual science. This spiritual love sentiment is conducted by Yogmaya potency and as both Lord Shri Krishna and the damsels of Braja forget themselves in such spiritual entrapture. By such forgetfulness only, the attractive beauty of the Gopis plays a prominent part in the transcendental sense-satisfaction of the Lord Who has nothing to do with mundane sexology. And because spiritual love of Godhead is above everything mundane, it seems superficially that the Gopis have had transgressed the codes of mundane morality. Mundane moralists are perpetually thus puzzled by this and the acts of yogmaya are demonstrated by not exposing the Lord and His pastimes to the eyes of the mundaners. It is confirmed in the Bhagwat Geeta and the Lord says there that He reserves the right of not being exposed to every one. The acts of yogmaya makes it possible that the Lord and the Gopis in loving ecstacy sometimes they meet and sometimes they separate. This transcendental loving affairs of the Lord is unimaginable by empiricists who indulge in impersonal feature of the Absolute truth and as such the Lord appears Himself before the mundaners to bestow upon them the highest form

of spiritual realisation as well as to relish Personally the essence of it. The Lord is so merciful that He appears Himself to take back the fallen souls to home in the Kingdom of Godhead where erotic principles of love of Godhead is eternally relished in its real form as against the perverted sex-love so much adored and indulged in the diseased condition of the fallen soul. The purpose of displaying Rasalilla by the Lord is essentially made so that all the fallen souls may give up their rabid morality and religiosity and be attracted in the Kingdom of God to enjoy the reality. A person who actually understands what is Raslilla, will certainly hate to indulge in mundane sex-love. So the realised soul after hearing the Lord's Rasalilla in the proper channel it will result in complete abstinence of material sex-pleasure. That is the crucial test of it.
[TEXT MISSING FROM PART OF RIGHT SIDE OF THIS NEXT PAGE] A person, therefore, who has actually (?) realised souls to understand the (?) can realise the supremacy of the Gopi's (?) ordinary moral codes and meet Shri Krishna at (?) of night overcoming all kinds of obstacles in the path of meeting Him. Spontaneous attraction of Shri Krishna for His dearest part and parcels generate an enthusiasm which obliges both Shri Krishna and the Gopis meet together. And to celebrate this transcendental enthusiasm there is need of a sentiment of separation in order to envigorate the enthusiasm in a dynamic form. In the material world the feeling of separation between the lover and the beloved is a condition of material (?) tribulation and as such nobody wants the pangs (?) separation. But in the transcendental form the very same separation being absolute in nature it envigorates the tie of love with greater strength and on account of separation's being more and more a desire to meet the beloved—this period of separation evaluated transcendance more than the period of actual meeting which (?) in the feeling of meeting the beloved increasingly on (?) of the beloved being present on the spot.
A number of realised souls such Shrila Raghunath Das Goswami, Emperor Kula Shekhar recommended this spon(?) love of Godhead with greater emphasis even at (?) of transgressing all traditional codes of morality (?) religiosity. Shrila Raghunath Das Goswami in his 'Mana (?) says like this: "You need not give your attention (?) to the codes of religiosity or to that of immorality."
Emperor Kulashekhara says like this: "I have no (?) in the codes of morality or religiosity nor do I crave for (?) of wealth in order to satisfy my senses. Let it (?) happened as it is destined to be according to (?) Karma which I had had

done in my past (?) I pray most fervently oh my Lord! be kind (?)

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Illusory material energy engrosses the conditioned souls by the temporary fixation of a focus on the blank screen and therefore when the focus is withdrawn the foolish audience looks blank befooled by the material energy. The merciful Lord therefore displays the reality in order to reinstate the bewildered living being in his eternal function of transcendental service. This service is rendered in its original form in the transcendance while in the immanance(?) the same service is mixed up with the qualities of material nature namely goodness, passion and ignorance. Because there is an eternal relation of the servitor with the served, there is no disparity in the statement of man's being made after God. God is exactly in Form like man and in other words He is the topmost man to accept service of innumerable grades of man in different planets. As we find in our own planet existence of different grades of human being, so also if we can reach other planets by manmade sputnik then we may be able to see how many superior quality men there are in all other superior planets. All these different grades of men are eternally serving the Lord in different form and capacity. By a gradual process of evolution every man develops an improved way service attitude towards the Lord. Besides the human being in the animal kingdom also, there is the same propensity of service of the Lord and as such the Lord appears (?) there in a manner appreciable by them. As (?) the developed sense of man attracts developed (?) pastimes of the Lord. Comparatively the human being is favoured proportionately more than other living being on account of the Lord's manifestation of His original Form resembling a human being and thereby reciprocation of loving sentiments in the higher and higher plane. By such advent of the Lord's transcendental pastimes, the human being is encouraged more enthusiastically than others. And by such adherance in the devotional service of the Lord, it helps tremendously in realising ones' own eternal relation with Him. Out of the five chief transcendental relation of living entities with the Lord, the highest one is nouptial relation and a devotee who has attained considerably a higher plane of service can be attracted by such relation. To create taste for godly relation, the Lord descends as King Ramchandra besides His other incarnations such as Matsa, Kurma, Varaha etc.

He reveals the highest nouptial relation which is not manifested in the incarnation of Rama. Such nouptial relation is sometimes beyond the knowledge of human being and yet it is displayed for our benefit as we can feel every increasingly new transcendental sentiment in association with such nouptial mellow.
But there are mundaners who cannot enter into the realm of this transcendental mellow and yet they want to imitate it in a state of material condition. What is easier in the transcendance is inconceivable in conditioned state. As such the imitators are called mundane-cheaps. The mundane-cheaps cannot relish transcendental mellow in their impure heart of material affinity but what actual happens is this that such mundane cheaps go down to hell by satisfying their mundane-senses in the name of transcendental mellow. In the transcendental pastimes, we can engage our supra-mundane senses in a supramental state. The mundane cheaps without any knowledge of supra-mental state, indulge in sense-gratification in the name of devotional service and thereby bring in all sorts of disparity. Transcendental pastimes brought into this world by the mercy of the Lord, cannot be the object of sense-gratification by the mundane cheaps. As we have already discussed that the Lord's internal potency, known by the name of yogmaya, prohibits the mundaners to peep into the transcendance, such mundane cheaps are unable to understand Raslilla in its proper hearing. The class of mundane-cheaps take it for granted that Raslilla, of Vishnu and the damsels of Braja, is a matter for their sense-gratification. As such the mundane-cheaps misrepresents the import of 'Tatparatwena nirmalam' and 'Tatparo bhabet'. The 1st one means that one who is completely purified by becoming freed from material affection on account of transcendental realisation. And the second one means one may be encouraged to rise up to the stage of transcendance. But the mundane cheaps throw into them material vulgars in the name of transcendental realisation, while in the practical field their character seems not to be less questionable than that of the ordinary debauch. By misrepresenting the import of 'Tadrishikrisa,' they indulge in sense-gratification while in fact transcendental realisation is the aim of such devotional direction. Misled by the illusory energy such mundane cheaps miscalculates the import of devotional directives in a spirit of mundane sense-gratification only. When there is an error of judgement in distinguishing the conditions of liberation and encagement, the natural resultant is the growth of a class of

mundane-cheaps.
The directive, 'Bhabet,' which is used in obligatory active tense, may not be misunderstood by the mundaners as if the word is imperative for the fallen souls who has no entrance into the pure stage of devotional service. In the material world we must abide by the ethical principles and make a distinction between morality and immorality. In the Absolute realm there is no such distinction because everything is absolute there. In that plane everything purified on account of being centralised in the transcendental service of the Lord.
On the other hand if anybody is not attracted by the transcendental pastimes of the Lord so mercifully displayed in the material world, one is sure to be perpetually misled by the illusory energy of matter and thereby indulge in the senses without any transcendental service. To develop a taste for nouptial relation is the gradual process transcendental evolution and without it one is sure to be miscarried by material enjoyment blocking the path of spiritual realisation. Similarly if somebody is not attracted by filial affectionate mellow in transcendance, one is sure to be miscarried by mundane filial affection ending in despair and fiasco. And so also if we do not embrace the Lord as our only beloved friend, we are sure to be dismayed by our so called friendship with the mundane-wranglers. And at last if we are not attracted by the service of the Lord, we are sure to drag on the service of worldly people in the false hope becoming master in the future. Everyone is a servant of nature in the false sentiment of being a master of the world. This servitude is not very congenial to our constitutional taste and yet we become the servant of this or that in the false hope of lording it over. We can get rid of this perpetual servitude of life, by renouncing our selves in the eternal service of the Lord. Similarly if we do not observe neutrality in relation with Krishna, we are sure to become the neutrality of a dead stone and thereby aspiring an extinction of the living energy or become an impersonalist by killing our transcendental individual self. In other words not to become attracted in the transcendental pastimes of Shri Krishna means to consider the material senses as all in all and to satisfy them becomes the ultimate of life. And by such material existence of sensual life puts us into the whirlpool of pious and impious activities resulting in perpetual existence of ups and downs of material life.
Thus as Lord Krishna appeared Himself formerly with a mission of attracting us into His eternal transcendental pastimes and the killing of the Ashuras was

a secondary cause, so also Lord Chaitanya appeared not specifically for the purpose [of] inaugurating the Samkirtan movement but for other purposes of His own which are still more confidential than it appears on the face. It is a matter of coincidence only that the period of inaugurating Samkirtan movement and that of the Lord's appearance for other special purposes met together. The conclusion is therefore that Lord Chaitanya's appearance is more primarily for His Personal interest than that of inaugurating Samkirtan movement. The Samkirtan movement was a side issue along with the purpose of His own.

But because He is the Absolute Personality of Godhead He enlivened even the lowest grade member of human society to the highest perception of transcendental ecstasy by this Samkirtan movement and He graced everyone and all by garlanding them with the necklace of loving chant of the holy name. He thus accepted the role of a devotee and for all practical purposes He set examples in His own dealings than by precepts. He preached the cult of devotion by Ardente(?) examples in His own preaching life to keep a guidance over the actions of His future followers.

Transcendental loving services, as mentioned before, are rendered principally in five eternal relations *[(1) Neutral (2) Servitorship (3) Fraternal (4) Filial and (5) Conjugal.] *[This is written in on the side of the text] with the Lord out of which four excepting the neutral are prominently in practice by the devotees. The respective devotees, in each and everyone of the four relation, do feel respective mellow and thereby they are happy in themselves. Nobody is higher or lower than anybody in such transcendental relation with the Lord, for in the Absolute realm everything is equal to everything. But even though the whole show is absolute, there is some transcendental difference also and as such the highest perfection of transcendental relation with the Lord ends in the relation of conjugal love.

In order to exhibit the specific importance of conjugal loving relation with the transcendance, Lord Krishna out of His causeless mercy only exhibits His pastimes of a devotee in His eternal Form Goursundar (Lord Shri Chaitanya Mahaprabhu) Acceptance of the role of a devotee by the Lord Himself in the eternal Form of Lord Shri Chaitanya Mahaprabhu is another feature of the Lord full of wonder. Conditioned soul cannot reach the Absolute Personality of Godhead by his imperfect endeavor and the wonder is that Lord Krishna in the Form Lord Gouranga has made it easier for everyone to approach the Lord

definitely. There is a class of mundane-cheaps who call themselves as "Gouranga Nagari", or "Nadia Nagari" They are unable to infiltrate into the genesis of Lord Chaitanya's transcendental emotion. Such mundane cheaps identifying Lord Gour Sunder with Lord Krishna presents a disturbing obstacles in the way of His emotional devotion in the guise of Shri Radharani. He is Krishna Himself undoubtedly and He is non different with Srimati Radharani also. But the emotion which is technically called 'Vipralambha Bhava' adopted by the Lord for confidential reasons may not be disturbed in the name of service. In the affairs of transcendance, no mundaner should poke his nose unnecessarily and thereby displease the Lord in the name of service. We must be always on guard against this sort of devotional anomaly. The mundane cheaps who wants to please Lord Gour-Sunder by their mundane imaginative ingenuity may be informed herewith that Lord GourSunder instead of being pleased with such non-sensical attempt the Lord definitely leave them aside in disgust. It is a sort of nefarious attempt to destroy the transcendental emotion of Lord Gouraga in Vipralambha Bhava by presenting before His attitude of enjoyment as Krishna—which the Lord wants to forget is His pastime. With poor fund of knowledge the mundane cheaps are unable to realise this wonderful position of Lord Gouranga. This objective ecstacy of the subject in the emotion of the object is another wonderful feature of conjugal love in transcendance.

Srila Rupa Goswami in his Bhakti Rasamrita Sindhu (the science of devotion) has described, the degrees of transcendental love in gradual process evolved into conjugal love, as follows:—

The emotion of loving service in transcendance by a gradual process of development becomes tasteful to a particular devotee in a particular point of transcendental mellow. And in specific circumstance, the same emotion is manifested in the form of transcendental conjugal love of Godhead.

This conjugal love of Godhead is displayed in two different phases. One of them is called 'Swakia Krishna Vallava' This phase of conjugal love is applicable to those who are married to Lord Krishna under valid codes of marriage law and as such the married wife is always ready to carry out the orders of the husband and is fixed up in the duty of serving the husband—are called 'Swakia'.

The other phase is called 'Parakiakrishnavallava' This phase of conjugal love is applicable to those who have surrendered themselves unto the paramour out of

intense love knowing well that such illicit love with a paramour is approved neither in society nor in morality. This risky emotion is called 'Parakia Bhava' to the Lord.
Love of Godhead with greater risk of life is superior to that with lesser risk. The validity of such risk is possible only in the transcendental realm.
These phases of conjugal love of Godhead called by the names of 'Swakia' and 'Parakia' have no existence in the material world. Imitation of 'Parakia' Bhava by the mundane cheaps play a havoc in the path of spiritual realisation.
These mundane cheaps consider that Lord Shri Krishna tasted this phase of 'Parakia' Bhava in the Braja Bhumi for a short period only. But authorities like the six Goswamins do not agree with such imaginary proposition. The Goswamins confirm it that the Lord's pastime in the Brajabhumi is eternal.
The most confidential and the highest region in the transcendental realm is called 'Braja'. The self same pastimes, as were exhibited by the Lord during His appearance on the mundane plane,—are always current in the transcendental realm. The 'Parakia' emotion is ever prominent in that eternal realm. In the third part of this epic, the author Krishnadas Kaviraj Goswami has described it definitely that at the end Dwapara age of the 28th chaturyuga of Vaivaswata Manu, the Lord appears in this universe accompanied by His paraphernalia of 'Braja'. This statement confirms the fact that in the transcendental realm also there is an eternal abode called by the name 'Braja' As the Lord appears before us by His own internal potency, so also He brings in His all paraphernalia by the same internal potency without any extraneous help. And the 'Parakia' sentiment is existent in that transcendental realm only and nowhere else; because such highest form of ecstacy can exist in that most confidential part of the transcendental world. By the causeless mercy of the Lord we can have a peep into the invisible 'Braja' by manifestation of visible Braja. And the highest limit of the sentiments of the damsels of Braja is exhibited in the acts of Srimati Radharani. Such (?) sentiments of Srimati Radharani is incomprehensible even by the Lord Himself and Her tensity of loving service is the highest form of ecstacy. Nobody can surpass Srimat Radharani in the matter eschewing the transcendental mellow as are possessed by the Lord. The Lord Himself therefore agreed to assume the position of Radharani in the Form of Lord Shri Gouranga to service some specific purpose of His own.
Description of Lord Chaitanya is recorded in the Chaitanyastaka by Srila Rupa Goswami. He describes the Lord as follows:—

"Will Lord Shri Chaitanya Mahaprabhu Who is unknowable even by the denizens of heaven, the hard-reach for the Upanishads, everything and all for the sages, the nectorine of the surrendered devotees and the essence of conjugal love for the young damsels of Braja—appear before my eyes?"
"Let the Personality of Godhead Sree Krishna, who appeared Himself in the Form of Lord Chaitanya in order to relish Himself in a sportive spirit after a taste of the mellows in relation with His beloved ones, and who did so to enjoy an unknown and unlimited mellow by guising His own hue and accepting the colour of Srimati Radharani's body.
The author of Shri Chaitanya Charitamrita thus explained the prime reason of Lord Chaitanya's appearance. The prime reason of His appearance is to assume Himself in the sentiments of Radharani while propagation of Samkirtan movement was a coincidence only. Now he describes the same reason with the help of a sloka compiled by Srila Swarup Goswami in his diary. It is as follows:—
"Essentially both Radha and Krishna are the one Absolute Truth but the Absolute bifurcated Himself into two as a result of His transcendental pleasure-inspiring potency which entertains Him eternally in erotic principle. That two plenary portions combined together now in the transcendental Form of Lord Chaitanya. Let us therefore bow down before the Lord Gour Sundar Who has now assumed both the sentiment and bodily colour of Srimati Radharani."
The two transcendental entitities Radha and Krishna are a puzzle presentation to the mundane-cheaps. The above description of Radha and Krishna by Srila Swarup Damodar Goswami is nut-shell explanation of the two and it requires a great spiritual talent to understand the mystery of these two Personalities. One is enjoying in two as internal potency. Shri Krishna is the Potent factor and Srimati Radharani is the internal potency. According to Vedanta philosophy there is no difference between the potent and potency and both of them are identical. We cannot differentiate one from the other as much as we can separate fire from heat. Everything in Absolute is inconceivable in relative existence. In relative cognisance it is very difficult to assimilate this truth of oneness between the Potent and Potency. The philosophy of inconceivable one and different propounded by Lord Chaitanya is the only source of understanding in such intricacy of transcendance. In fact however Radharani is the internal potency of Shri Krishna and she is eternally

intensifying the pleasure of Shri Krishna. Impersonalist cannot understand it without the help Mahabhagawat devotee. Radha the very name suggests that she is eternally the topmost mistress of comforts to Shri Krishna. As such She is the medium of transmitting living entity's loving service to Shri Krishna. At Vrindaban the devotees therefore seek the mercy of Srimati Radharani in order to be recognised as a living servitor of Shri Krishna. Radharani supplies the necessary strength of service for Shri Krishna. Lord Chaitanya Mahaprabhu approaches the fallen conditioned souls of the iron age in Person to deliver the highest principle of transcendental relation with the Lord. The activities of Lord Chaitanya is primarily in the role of pleasure-giving portion of His internal potency. The Absolute Personality of Godhead Shri Krishna is the omnipotent Form of transcendental existence knowledge and bliss in full. And His internal potency is exhibited first as 'Sat' or 'Sandhini' or existence or in other words the portion which expands the existing function of the Lord. The same potency while display full knowledge is called 'Chit' or 'Sambid' which expands the trancendental Forms of the Lord and lastly the same potency while playing as pleasure giving medium she is known as 'Ahladini' or transcendental blissful potency. Therefore the conclusion is that the self same internal potency of the Lord manifests in three transcendental divisions. This fact is corroborated in the Vishnupurana as follows:—

"Oh my Lord, You are the resting Tabula rasa sine(?) the mundane qualitative modes. The functions of your internal potency called by the name of 'Ahladini' 'Sandhini' and "Sambid' all of them are pure transcendance. Living entities, who are susceptible to the mundane qualities of external potency, having undergone the influence of such external potency—are subjected to conditions of, pleasure, pain and a mixture of them. But so far in your internal potency is concerned, it is transcendental to such infection of external potency and as such all of them are pure spiritual energy and absolute in essence.

We may also refer to the thesis of 'Pritisandarbha' propounded by Srila Jiva Goswami. He says as follows:—"In the Vedas it is clearly indicated that devotional service only can lead one towards the path God-realisation. It is devotional service only that can help one to see the Personality of Godhead eye to eye. God is always pliable by devotional service only and as such excellence of devotional service is always prominent in all the Vedic literatures. Now let us think over what is this devotional service? And what is

in fact the power which can bring the Supreme Lord in touch with us? The reasonable answer to these questions can made like this.
In the 'Srutis' or vedic literature, it has been clearly defined that Maya or the material energy cannot overcome the All-spirit Supreme Whole. And in the opinion of the 'Sankhyaites' the Supreme Lord being self sufficient or self-satisfied, His satisfaction cannot be connected with anything which is a product of material energy. In other words the Lord cannot pleased with anything which has a material tinge of quality. (?) (?) the power which attracts the Lord cannot be materially infected at any stage. That power or potency of the Lord cannot be said the bliss of self realisation as advocated by the impersonalists. There is a great deal of discussion on this self realisable pleasure and we cannot conclude therefore that the power which moves the Absolute is merely a stage of self realisation. Self-realisation is a primary stage only to make further progress in the path of achieving the power that moves the Lord. That power of attraction is never identical with self-realisation of an individual soul because the pleasure which is derived by self-realisation of an atomic soul cannot be effective in giving pleasure to the Absolute Whole. In the mundane field also we can see there is vast difference of satisfaction between different grades of men. It is natural therefore that the quality and quantity of self-satisfaction of an individual soul cannot equal to the standard of satisfaction of the Absolute Whole. As such the above statement of Vishnupurana that the Lord is transcendental to the mundane qualities and that there is no defacto similarity of mundane pleasure with the transcendental pleasure of the Lord—so we can naturally conclude that the pleasure giving portion of His internal potency called by the name of 'Aladini' or blissful nature is the power that can move the Lord. The Lord enjoys Himself by this transcendental power and He becomes knowable by the devotees who have actually contacted the same energy. That is the final conclusion. Because there is such transcendental energy of the Absolute the conclusion of the impersonalist, that self realisation is absolute blissfulness is improperly placed. This conclusion is always rejected. The whole vedic literatures is one unit only. The Puranas are supplement to the Upanishad. We cannot reject one portion of the Vedas and accept the other capriciously. Such procedure of the so called followers of the Vedas is unacceptable for the reason that such procedure presents a contradiction of the Vedic truth. When we deviate from the truth certainly we achieve a different result. As such the

powerful potency known as 'Ahladini' when bestowed upon the devotees it is then only that devotees can make factually a progress in the devotional path. And the Lord also accepts the service of the devotee situated in that power called by the name 'Bhakti'. This is confirmed in the Bhagwat Geeta ( ) as follows. "Any devotee who offers Me either a leaf, or a little water or a flower in the process of devotional service, all of them are accepted and taken by Me because they are devotely brought forward."

We accept Vishnupurana as authoritative Vedic literature which is confirmed by all talented Acharyas. In that Vishnupurana there is clear mention of three diverse potencies of the Absolute Truth Vishnu. And the potency which gives transcendental pleasure to the Lord is not identical with material pleasure of the 'Sankhyaites' neither it is the standard of spiritual self-realisation of the impersonalists. Transcendental pleasure giving potency of the Lord known as 'Ahladini' potency is the medium of transcendental bliss both for the devotees and the Lord and through that power, only the Lord is moved by the devotee for mutual exchange of reciprocative feelings.

Srila Jiva Goswami Prabhu in thesis called by the name 'Bhagwat Sandarbha' explains the potencies of the Lord as follows:—

The existensional potency which maintains everything that exists and which manifests everything eternally in every time and space is called the 'Sandhini' potency of the Lord. And the potency by which the Lord know everything and everyone Knows Him also is called 'Sambid 'potency. And lastly the spiritual force by which He Himself feels pleasure and that also His devotees also partake of it—is called 'Ahladini' potency.

Therefore the conclusion is that original internal potency is displayed in those transcendental diversities. Total exhibition of the activities of internal potency, in which the Lord appears Himself or His transcendental activities, pastimes, etc are experienced—is called 'Visuddha Satwa' distinguished from Misra Satwa. Satwa means goodness purity. In the mundane qualitative mode of goodness, there are tinges of passion and ignorance. Therefore mundane goodness is mixed up and is called Misra Satwa. Visudha Satwa is completely separated from all mundane qualitative modes. Visuddha Satwa is the proper atmosphere in which one can experience the Personality of Godhead and His transcendental pastimes. And because such experience is reciprocated both by the Lord and the devotees, it is called also Sambid atmosphere. This situation is completely pure on account of its being freed from any sort of infection of

mundane qualities. And the kingdom of God can be experienced only in such atmosphere. In other words Visuddha Satwa is a stage of experiencing everything about God and His name, Fame, Form, qualities etc. In order to distinguish this transcendental state of existence from that of mundane variegatedness it is also called spiritual atmosphere. And this atmosphere is called internal potency at the same time. Mundane qualitative modes are useful only for the living entities but they have no connection with God and everything relating to God. This fact is confirmed both in the Vedas and its supplements. In the eleventh canto of Srimad Bhagwat the Personality of Godhead affirms it that the three qualitative modes of material nature such goodness, passion and ignorance all of them are related with the living entities and they have nothing to do with the Personality of Godhead. In the Vishnupurana also the same assertion is confirmed as it says that the Personality of Godhead in Whom only transcendental qualities are manifestive—it is impossible to think of mundane qualities being connected with Him. It is prayed that the Personality of Godhead Who is completely untouched by mundane qualities and Who exists completely in transcendance, may be merciful upon us. Clear conception of the Personality of Godhead is that there is nothing mundane in Him but everything in relation with Him in the Kingdom of God—is transcendental.

In the 10th canto of Srimad Bhagwatam, the King of heaven Indradeva addressed the Lord as follows:—"Oh my Lord your kingdom is permeated in Visuddhasatwa. That abode is undisturbed, full of pentive service and without any tinge of the mundane qualities namely passion and ignorance. You have nothing to do with the three mundane qualities and as such mundane qualities as well as qualitative actions are unable to approach your vicinity. In the non-manifestive state of affairs, the quality of goodness exists. In the active field of creative initiative the quality of passion is manifestive and where there is lack of activity and want of variegatedness the quality of ignorance is prominent. In other words pentive mood is goodness, activity is passion and inactivity is ignorance.

And above all these mundane qualitative manifestations Visuddhasatwa is perceivable predominated by 'Sandhini' portion as existence of all that be. When the same is predominated by 'Sambid' portion, knowledge in transcendance is manifestive and when the same is predominated by 'Ahladini' portion, the most confidential love of Godhead is there. And simultaneously

Visuddhasatwa in the Form of the above three in one and is the main feature of manifestation of the Kingdom of God.
The Absolute Truth is therefore the Substance of Reality and is congniseable in the above mentioned three transcendental symptoms. This inconceivable internal potency of the Absolute Truth is working eternally in diverse ways by (1) manifestation of the transcendental world, (2) marginal potency in the activities of the living entities (3) external manifestation of material cosmos and (4) in its non transcendental feature too. The Primeval Form of Godhead and various plenary expansions of the Form make it possible to bifurcate the internal potency into two. Internal potency means that works internally. Potent Factor of internal potency is the Personality of Godhead in plenary expansion and it is He only that maintains the transcendental cosmos which is far away from the material (?). External feature of the Personality of Godhead is the material nature and the principal elements of matter. The material potency has covered varieties of living entities beginning from Brahma (whose day 12 hours is calculated to be 4320000000 solar years of this planet) down to microscopic germ millions of which do take their birth and die within a second.
The internal potency as above mentioned is cogniseable in three departments and each of them is a plenary portion of it. Eternal existence of the internal potency or the existensional portion of it called 'Sandhini'. And the portion which represents spiritual cognisance and absolute independence of Shri Krishna is called 'Sambid' potency. And the specific function of internal potency which distinguishes her from the other two is called 'Ahladini' Sakti. These three departments in one internal potency also postulate their influence are the external potency with which the conditioned souls are connected. Such influence is manifested as the three qualitative modes of material nature convincing it definitely that the living entities or the marginal potency are eternally servitors of the Lord controlled by either the internal potency or by the external potency.
Nobody can be the father or the mother of the beginningless Absolute Truth and yet the display of His paternal devotees is another manipulation of the same Visuddha Satwa internal potency. In such transformed Visuddha Satwa the Form of the Absolute is perceivable. The source of Lord Krishna is undoubtedly Visuddha Satwa but those not mean that He is born of Basudeva. He is the eternal potent controller of such internal potency at the same time.

Anything that is brought into use for the transcendental service of Shri Krishna is essentially related with Visuddha Satwa and in that serviceable spirit only Visuddha satwa is realised. And in fact Krishna is always all-spirit. Not only the parents of the Personality of Godhead but also every other paraphernalia of His existence is essentially the work of Sandhini Sakti or transformation of Visuddha Satwa. To make it more clear, it may be said herein that this Sandhini Sakti of internal potency, maintains and manifests all the variegatedness of spiritual world. In the Kingdom of God His servants and maidservants His consorts, His Father and mother and everything else all are transformation of the spiritual existensional Sandhini Sakti. And the existensional Sandhini Sakti is the external potency similarly expands all the variegatedness of material cosmos from which we can have a glimpse over the spiritual field.

The following is a version of Lord Shiva who said it when He saw Daksha the Father of Satee (wife of Lord Shiva) as opponent of Vishnu. The Lord said "Vasudeva is the name of that transcendental existence which is transformation of the internal potency of the Personality of Godhead by the action of Sandhini Sakti called Visuddha Satwa. In that Visuddha Satwa the All-spirit Personality of Godhead has appeared Himself and therefore His name is Vasudeva. He is therefore transcendental to all sorts of recognition by the material senses and is inconceivable by mundane speculators. I bow down unto His lotus feet in devout admiration for Him."

This statement of Lord Shiva confirms it beyond doubt that Lord Krishna, His Name, Fame, Quality and everything in connection with His paraphernalia are administered by the Sandhini Sakti of the Lord's internal potency. That is the purport of it.

The activities of 'Sambit Sakti' is cognitional effect. Both the Lord and the living entities are cognisants. Shri Krishna as the Supreme Personality of Godhead, has full know of everything in everywhere and therefore there is no hindrances in the act of His cognition. His knowledge is therefore is a glance only over the object. In the matter of living being's cognition, there are innumerable impediments therefore the living being is only cognitional factor. Such cognisional factors are three in division. Direct knowledge, indirect knowledge and perverted knowledge. Sense-perception of material objects by the material senses such eye, ear, nose, hand etc. is always imperfect and as such they definitely perverted knowledge. This illusion is a presentation of the

material energy influenced by the same 'Sambit Sakti' in a perverted manner. Negative cognision of a factor which is beyond the reach of sense perception is the way of indirect knowledge which is an act of the cognisional factor of the living being and as such this process is but altogether imperfect but that is only a fragment of full knowledge. Such cognisional factors are known as Spiritual knowledge, knowledge pertaining to the spirit soul, impersonal knowledge, monism, etc. But this 'Sambid' cognisible factors when enlightened by 'Ahladini' factor of the same internal potency work together it is then only knowledge of the Personality of Godhead is attained. That state of affairs should accepted as quintessence of 'Sambid Sakti' Knowledge of the Spirit in indirect way and material knowledge all these are off suits of that Sambid Sakti.

Acts of the Ahladini Sakti is pure love of Godhead. That love of Godhead is divided into two namely pure love of Godhead and adulterated love of Godhead. The same Ahladini Sakti when it imanates from Shri Krishna and is bestowed upon the living being in order to attract him, at that time only the living becomes a pure lover of Godhead. But when the same Ahladini sakti adulterated by external material energy emanates from the living being it does not attract Krishna but on the contrary the living being becomes attracted by the glamour of material energy and at that the living being instead of becoming mad with love of Godhead, he becomes mad after material enjoyment by the senses. And due his association with the qualitative modes of material nature, he becomes captivated by its interaction of feeling distress and happiness.

Unadulterated acts of Ahladini Sakti is displayed in the dealings of the damsels of Braja and Srimati Radharani the topmost participant in that transcendental group. Essence of Ahladini sakti is love of Godhead. Essence of love of Godhead is called 'Bhava' or transcendental sentiment. The highest pitch of that 'Bhava' is called 'Mahabhava'. Srimati Radharani is the personified embodiment of these three transcendental consciousness. She is therefore the highest principle in love of Godhead and the topmost head of all other loveable objects by Shri Krishna.

Srila Rupa Goswami in his 'Ujjal nilmoni' poems confirms this factor as follows:—

"Amongst the damsels of Braja, Srimati Radharani and Chandrabali are the principal factors. Out of these Srimati Radharani is better in all respects. She

is the embodiment of Mahabhava and no other Gopi possesses such transcendental qualities."
Srimati Radharani is as much full spirit as Shri Krishna. Nobody should think of Her of anything material. She is definitely not like the conditioned soul having a mortal body gross and subtle covered by material senses. She is all spiritual and both Her body and mind are the same spiritual embodiment. Her senses are also spiritual because Her body is also spiritual. As such, Her body, mind and senses all are fully enshrined in love of Krishna. She is the personified Ahladini Sakti of the Lords internal potency and therefore She is only source of enjoyment of Shri Krishna (His pleasure giving effect)
Shri Krishna cannot enjoy anything which is internally different from Him. Therefore Radharani and Shri Krishna are identical. The Sandhini portion of Shri Krishna's internal potency has manifested the all-attractive Form of Shri Krishna and the same internal potency in the Ahladini portion has presented Radharani Who is the attraction for the all attractive. Nobody except Radharani can be equivalent match in the transcendental pastimes of Shri Krishna than Srimati Radharani.
In the 'Brahma Samhita' 5th chapter 33 stanza, the following statement is made in respect of transcendental pleasure pastimes of Lord Shri Krishna. Lord Brahma prayed "I do worship the Primeval Lord Govinda Who resides eternally in His transcendental abode of the name Goloka Vrindaban where the all-pervading Lord enjoys in the Company of the damsels of cowherd Who are embodiments of spiritual mellows derived from eternal bliss and existence."
Such transcendental mistresses of Lord Krishna are the sources of His pleasure. They are the principal associates of Him in His pastimes. They are divided into three groups, namely the goddesses of fortune in the Vaikunthas and others queens in the puras or Kingdoms of God. And there are others in the third group called by the name damsels of Braja. This group of mistresses are the best in the three and they are the most beloved ones.
The fact is like this. As already explained Krishna and Radharani are one in two. Both of them are identical. As such, Lord Krishna expands Himself in multi incarnations and plenary portions like the Purushas and others. Similarly Srimati Radharani also expands Herself in multi forms of goddess of fortune, the queens and damsels of Braja. Such expansions from Srimati Radharani, are all Her plenary portions.
Such plenary extensions are called 'Baibhavas' and 'Prabhavas' i.e. almost

similar in forms and with a little difference in bodily constructions respectively. The goddesses of fortune (Laxmis) are 'Baibhavas' of Srimati Radharani while the queens are Prabhavas of Her. But the damsels of Braja are constant companions of Radharani and are sources of different mellows in the transcendental pastimes of Lord Krishna under the Supreme direction of Srimati Radharani. In the transcendental realm also enjoyment is fully relished in variety. Variegatedness of innumerable mistresses is the source of relish for Lord Shri Krishna and therefore these expansions from Srimati Radharani is necessary. The most superior quality of transcendental mellow is relished by the Lord in company with the damsels of Braja where He enjoys the highest performances of Ball-dance known by the celebrated name of Raslilla.

Srimati Radharani being the centripetal force of Raslilla she is designated in five different names as follows:—

(1) Govindanandini, (2) Radharani (3) Govinda-mohini (4) Govinda sarbaswa and (5) the centripetal force of all the mistresses of the Lord (Sarbakanta Siromani)

Etymological meaning of Radharani is that one who serves the Lord most. This is confirmed in the 'Goutamiya Tantra' as follows:—

"The transcendental Goddess Srimati Radharani is directly the counterpart of Lord Krishna. She is the centrifugal figure for all the goddesses of fortune. She possesses all the transcendental attractiveness to attract the all attractive Absolute Personality of Godhead Shri Krishna. And above all She is primeval internal potency of the Lord."

She is called a Devi on account of Her possessing the most

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This estimation of observation by the Gopis is the right estimation of visionary function and any one who is fortunate enough can see Krishna continuously like the Gopis when one has attained to that stage of onlooking power. In the Brahma Samheeta it said that sages who have the necessary qualitative eyes smeared with the ointment of pure love can see continuously the Form of Shyam Sundar (Krishna) at the centre of their heart. So it is confirmed in the Bhag (10.21.7) The Gopis sang like this on the advent of season. They said "My dear friends! Persons, who are fortunate enough to utilize their eyes in the

observation of the scene enacted by the two sons of the King of Braja, when they (Krishna and Valadeva) enter into the forest accompanied by friends, and cows and blowing their flutes with glances over their devoted ones are actually blessed. There is nothing profitable for the man with eyes, except this scene to see."
Similarly the feminine residents of Mathura talked amongst themselves as follows when they saw Krishna and Valarama wrestling with King Kamsa's big wrestlers namely Mustik and Chanur. The ladies said (Bhag 10.44.13) "Hallo! What sort of penances have been performed by the Gopis! They have been favoured with the good luck of constantly seeing the beautiful face of Shri Krishna which is the fountain source of opulence, beauty and fame. The lusture of His face, is unparallel and independant of any external help."
Therefore the attractive features of Krishna is unparallel and unparallel is His strength. When we hear of them our mind is made imbalanced. One is attracted to Krishna simply by hearing His description of attractiveness but unfortunately nobody can relish Him in heart's content and that is the crust of it.

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So much so said about the second reason of Lord Chaitanya's appearance and now the author proposes to say something about the third reason of His appearance.
This third reason is very much confidential on account of its being the quintessence of the highest transcendental mellow which disclosed by Sri Swarup Damodar Goswami who knew it alone. Others who have any clue to this knowledge, must have heard it from him (Swarup Damodar) only. This is due to his becoming the constant companion of the Lord and thus it was possible for him to go deeper into the heart of Lord Chaitanya.
As already explained before, the position of the Gopis in relation of lovable dealings with Krishna is transcendentally situated on the right place. This position is called 'Rudha Bhava' And because the relation is apparently between the two opposite sex, one should not misunderstand this relativity as the result of sex-love. It is far different from mundane sex-love. It is pure unadulterated love of Godhead. The difference of sex-love and the pure-love of Godhead is defined in the Goutamiya Tantra as follows:—

"It has become a customary tradition to mention the dealings of Gopis with Krishna—as amorous love but such dealings of the Gopis are adored with great respect by such liberated sages as Uddhava and the like. Such devotees are always aspirants to the standard of Gopi's love of Krishna"

One should try to discriminate between sex-love and pure love. They belong to different categories with a gulf of difference. They are as much different from one another as iron is different from Gold. There is no need neither any question for evaluating iron with the standard of gold.

The revealed scriptures describe the import of pure love as follows:—"Even there is sufficient reason for dissolution of conjugal relation and yet by all means such dissolution does not take place—such relation of compact love is called pure."

The predominated Gopis are related with Krishna in such bondage of pure love. There is no question of sex-love based on one's sense-gratification. Their only business in life was to see Krishna happy in all respect never mind what happens to their own personal interest. They are dedicated souls only for the satisfaction ofthe Personality of Godhead Shri Krishna and as such there is not the least tinge of sex-love between the Gopis and Krishna.

The author of Sri Chaitanya Charitamrita asserts with authority that sex-love is a matter of personal sense-enjoyment. In the Vedas all regulated principles with different desires for popularity, fatherhood, wealth etc all are different phases of sense-gratification. Such sense-gratificatory acts under different ethical codes or in the name of religiosity are going on as acts of public-welfare, nationalism, altruism, biblical codes, health-directive, fruitive action, popular vindication, toleration, personal comfort, liberation from material bondage, progressive path, family affection, social ostracism, legal punishment, and the sense of fear—all these categories are different subdivisions of one substance called by the name 'Sense-gratification'

All such good acts are performed basically for one's own sense-gratification. Nobody can sacrifice his personal interest while discharging the above much advertised acts of moral and religious principles. But above all these there is another transcendental stage where one feels only to be the eternal servitor of Krishna the Absolute Personality of Godhead and all acts done under this sense of servility is called pure love of God—absolutely for the sense-gratification of Shri Krishna. Anything, which is done with a sense of enjoying the fruits or result of such action,—is always an act of

sense-gratification. Such sense-gratificatory actions are visible sometimes in gross and sometimes in subtle form.
There the author of Sri Chaitanya Charitamrita advises his good counsel to all concerned that like the Gopis, each and everybody should give up all sense-gratificatory engagements and should entirely dovetail oneself with the good will of the Supreme Lord. Because that is the ultimate instruction of Krishna in the Bhagwat Geeta. We should be prepared to do everything and anything in order to please the Lord even at the risk of violating the Vedic principles of ethical laws. That is the standard of love of Godhead and such activities in pure love of Godhead is as spotless as it is a white linen completely washed.Srila Bhaktivinode Thakur warns us in this connection that we may not misunderstand by the word 'giving up everything' does not imply the necessary discharge of duties in relation with our body and mind. Even such duties concerning the body and mind do not become sense-gratificatory if they are undertaken in the spirit of a servile attitude in relation with Krishna.
The conclusion is in the love affairs of Shri Krishna with damsels of Braja, there is nothing of the mundane sort of sex-conception or sense gratification. Whatever is done by them in relation with Krishna is certainly for the pleasure of Krishna only and therefore all their acts and performances are loving transcendental service of the Lord.
Shrimad Bhagwat confirms this by the statement of Gopis when Krishna left them in the midst of Raslilla. The Gopis lamented the absence of Shri Krishna in the following words:—
"Oh darling! We think that your lotus feet which are softer than our breast and we carefully place them on our hard breast and you are now roaming in the forest barefooted on the stoney path which is surely bruising your delicate foot. As such we are very much peturbed to think of this, because you are everything in our life."
The Gopis have no attention for their personal comfort or sense-gratification and they do not care for all these. Whatever they do they do it for happiness of Krishna. The leave aside everything for the sake of Shri Krishna and their affection for Krishna is also for the happiness of Krishna. This was thankfully acknowledged by Shri Krishna when returned back again on the arena of Raslilla and He said as follows:—
"My dear damsels of Braja, I see that you have voluntarily violated all the moral codes of society and scriptural injunctions and also you have left all your

near and dear friends and relations for my sake; I left you here just to accelerate your intensified pure love upon Me. My dear friends, I am always at your command to serve you for your pleasure. Please therefore do not condemn Me in that way."

Therefore Krishna was never ungrateful to the Gopis because it is a declaration of His policy, as He has made it in the Bhagwat Geeta 4th Chapter 11th sloka, that He reciprocates the dealings of His devotees in the proportion and degree of transcendental loving service rendered unto Him. Every one follows the path that leads towards Him but the degree of one's progress in that path may be different from other who has covered a long distance. The Lord is realised in the proportion of advancement in that path. The path is not different but the degree of approach is different and therefore the proportion of realisation of the ultimate goal namely the Absolute Personality of Godhead—is also different. The highest goal of approach was completed by the Gopis and Lord Chaitanya recommended it that there is nothing more high level of worship of God, than the standard followed by the Gopis. Although the Lord promised to reciprocate with His devotees the degree of service rendered by them, He failed to fulfil it in relation with the Gopis. The Lord felt defeated by the quality of service rendered by the Gopis and He acknowledged His inability to reciprocate the loving transcendental service of the Gopis. Srimad Bhagwat ratifies this statement as follows in the words of Shri Krishna Himself when He returned to the Gopis on hearing their pathetic songs of separation. He said as follows:—"My dear damsels of Braja! Your contact with Me at this dead of night is certainly spotlessly clean; I can not repay your debt even by My endeavor in many many births, neither I can reciprocate my duties towards you for the sacrifice that you have made. The sacrifice is most difficult because you have decided to serve Me only by breaking the sackles of your homstead life. I admit that I cannot repay your debts. Please therefore be happy by your own glorious deeds which you have already performed.

Therefore self-less love of Godhead as it was exhibited by the Gopis cannot have any parallel in any where. We may not however misunderstand the carefulness of the Gopis in their personal decoration. The Gopis dressed themselves as beautifully as possible just to make Krishna happy by seeing them. They had no other ultra desire behind the grandeur of such dressing endeavors. Within themselves they dedicated the body and everything they

possessed to the service of Shri Krishna and they took it for granted that their body was meant for enjoyment of Krishna. As such they dressed themselves on the understanding of that Krishna would be happy by seeing and touching this body and nothing more.

In the Adipurana there is a confirmation of this statement as follows:—"Oh the son of Prithu, there are none dearer to Me more than the Gopis who take care of their respective bodies with a view, that they are meant for the service of Shri Krishna."

The wonderful characteristics of the Gopis are beyond imagination. They have no desire for personal satisfaction and yet when Krishna is happy by seeing the Gopis, that happiness of Krishna makes the Gopis thousand times more happy than Krishna. This situation of the Gopis becomes at once perplexing for they do not want any personal happiness and yet the same is imposed upon them. The solution of such perplexity is that Shri Krishna's sense of happiness is limited by the happiness of the Gopis.

The devotees of Vrindaban therefore try to serve the Gopis namely Radharani and Her associates. To gain the favour of Krishna easily is to gain the favour of the Gopis. On the recommendation of the Gopis Krishna easily accepts the service of a devotee. Lord Chaitanya therefore wanted to please the Gopis instead of Krishna and His comtemporaries misunderstood Him; for this reason of that Lord Chaitanya renounced the order of householder's life by taking Sanyas.

By looking on the beautiful Gopis, Krishna becomes enlivened in spirit and thus seen by the Gopis they are also enlivened in youthful blooming of their face and other parts of the body. As such a competition increasingly beautifulness of both the Gopis and Krishna begins without any limitation. Thus competition goes on without any stoppage and none of them agrees to make stop of such competition.

The matter is so delicate in the eye of mundane moralist that somebody may mistake this dealings of the Gopis and Krishna as purely an amorous deal between them but the point is different from such mundane perplexity on account of the whole thing being based on the Gopis' sense of satisfying Krishna. This intense sense of satisfying the pleasure of Krishna changes the whole scene into pure love of Godhead and there is not a spot of sex-indulgence between the parties.

In the 'Stabamala' compiled Srila Rupa Goswami, the following statement

appears in Keshawastakam.
"Let me worship Shri Krishna Who is returning back from the forest. He has been welcomed by the beautiful damsels of Braja with His different movements like a dancer combined with His smiling face. The (?) parts of His beautiful eyes are roaming like the over the pair of raised breasts of the Gopis.
There is another sign of the love affairs of the Gopis which definitely proves of their love of Krishna being completely freed from any smell of sex-desire. As mentioned above the Gopis are predominated lover and Shri Krishna is predominator beloved. Therefore love of the predominated nourishes the love of the predominator. The predominated has no desire for selfish enjoyment and their feeling of happiness is indirect as much as the predominated(?) happiness depends on the predominator's pleasure. Causeless love of Godhead is so presented everywhere. In other words such pure is possible only wherever the predominated is happy on the happiness of the predominator. Living example of this unadulterated love is exhibited when the lover deprecates(?) her happiness of service that hinder such discharge of service. In the Bhakti Rasamrita Sindhu the following statements are made in pursuance of the above display pure loving service
"Daruk did not welcome the dizziness of his body as a result of happiness of service, while he was fanning the Lord with cow-tail hair, because he thought that such slackness of the body is a hindrance to service."
Similarly lotus eyed lover of Krishna (Radharani) did not welcome the tears of Her eyes due to ecstacy of mind because such tears on the eyes were in a sense covering the eye-sight engaged in looking upon Shri Krishna.
Besides this any pure devotee of Shri Krishna, who loves Him causelessly, will flatly deny to accept any sort of liberation beginning from merging into the body of the Lord up to other varieties of liberation such equality of status, equal Form, equal opulence equal place and living nearer to the Lord
It is stated in the Bhagwat (3.29.10-12)
"Signs of pure love of Godhead is aroused automatically in the heart of a pure devotee as soon as he hears of transcendental qualities of the Lord localised in every heart. This is manifested in the way of the Ganges flowing down in the ocean without any hindrance on the path. Such devotional activities are always causeless and undeterred in the matter of rendering service to the Supreme Lord. Causeless means without any motive or spontaneous. Undeterred means without any hindrance of seeking some fruitive reaction.

Such devotees are so much overwhelmed with spontaneous service attitude of the Personality of Godhead that they at once deny to accept Salokya (living in the Kingdom of God, Sarsti (almost equal opulence like that of the Lord) Sarupya (similar structure of the body with four hands etc) Samipya (living constantly with the Lord) and Ekatwa (merging into the existence of the Lord) even such liberations presented before them. The reason is that transcendental happiness derived from loving service of the Lord is above all the above mentioned types of liberation.

Another parallel passage in the Srimad Bhagwat states as follows:—What to speak temporary material enjoyment a pure devotee does not aspire even for any kind of liberation as above mentioned. The Lord said (Bhag 9.4.49) in connection with the characteristics of Maharaja Ambarish,

"Why should my pure devotee desire for such temporary and fallible in course of time, things as enjoyment in the celestial kingdom or that of merging into the body of the Lord, when the do not accept even other four kinds of liberation even offered to them?

Merging into the existence of Absolute is also as much temporary as the duration of life in the celestial kingdom. Both of them are controlled by time. None of them is a permanent standing position.

Therefore the relation of Krishna with Gopis is as pure and bright as acid burnt gold and such relation is natural, spontaneous and without any tinge of sex-color.

The Gopis are so to say constant assistant, philosopher, preceptor and the most dearest and nearest disciples friend and maidservants of Shri Krishna. They know perfectly well how to please Shri Krishna penetrating within His heart and they are expert in rendering service to Shri Krishna exactly as He wishes and in perfect order.

"This fact is corroborated in the Adipurana in the following statement. The Lord said "The Gopis are My all, they are My dear assistants, they love Me as affectionately as My preceptor, they render Me services as faithfully as a disciple. They are perfectly apt to My enjoyment and behave with Me exactly like a faithful friend. Their relation with Me is none the less than the married wife.

"And above all it is the Gopis only who know My glories, the mode of My service, My mental status and the regard for Me. Oh, the son of Pritha to tell you the truth these confidential informations are practically unknown to my

other devotees."
We can now make a good survey of the high grade transcendental nature of the Gopis. That being we can just imagine what may be the position of that Gopi who is the best in the lot. She is no other than Shrimati Radharani Herself. She is the best in the lot in all respects Namely she is the most beautiful amongst them, she is the most highly qualified amongst them and above. She is the greatest lover of Krishna than all else in them, The Padma Puranam ratifies this fact by the following statements.
"The place Radhakunda is as much dear to Shri Krishna as is Srimati Radharani to Him. And she is the most dear to Him amongst all other Gopis."
So also the Adi Puranam also confirms about it and the following statement is made there.
"The whole universe is glorified on account of advent of Sri Vrindaban dham the transcendental abode—on the earth. And more than that the Gopis are more glorified because amongst them there is Srimati Radharani."
Transcendental pastimes of Shri Krishna (?) therefore is actually meant for reciprocating the highest mellow and the same with the Gopis is just to vehicle the relation with Radharani.
Radharani being the most important figure amongst the Gopis, the Gopis other than Radharani, also cannot feel happy without the presence of Srimati Radharani.
It is said that the Gopis are divided into five grades namely the Sakhis, Nity sakhis, Pransakhis, Preyasakhi, and Parampresthа Sakhis. All of them are expert artists in provocating erotic sentiments in Krishna, all of them fair complexioned and all associates of Srimati Radharani the Queen of Vrindabandham. The last named class of Gopis namely the Parampresthа Sakhis are eight in number. And in the highest pitch of dealings with Krishna and Radha these eight Gopis sometimes take part of Krishna and in other they take part of Radharani just to create a situation as if they are in favour of one and against the other. That makes the exchange of mellows more palatable.
Goswami Jayadeva remarked in his famous Geet Govinda in the occasion Shri Krishna's leaving of the arena of Raslilla for searching out Srimati Radharani, as follows:—
"The enemy of Kamsa Krishna left all other damsels of Braja leaving in His mind Srimati Radharani who is the crust of the most fascinating transcendental pastime Raslilla.

Now welcome to the point that Lord Shri Chaitanya Mahaprabhu appeared Himself assumming the role of self-same Radharani and as a matter of course He preached the cult of chanting the holy name to realise love of Godhead. He fulfilled His inner most desire in that role of Radharani and that is the secret of His appearance as Lord Gouranga.

Lord Shri Krishna Chaitanya is therefore no other than the son of the King of Braja (Shri Krishna). Who is the Primeval Form of personified mellows and epithet of erotic love.

The Predominator assumed the part of Predominated in order to relish the transcendental feelings of the latter and simultaneously He propagated the activities of the eternal abode to the highest pitch. This is confirmed in the Geeta govinda made by Shri Jayadeva Goswami as follows:—

"My dear friend, just see how Shri Krishna is enjoying the season of merry may in His Form of lovely dress and embracing the damsels of Braja in complete peace of mind. He is so engaged in His transcendental pastime by enlivening the whole creation by His beautifully constituted body resembling blue lotus flowers in every part like the hands and legs. By His such transcendental pastimes He then(?) submerged the amorous acts of cupid."

Therefore Lord Chaitanya is Shri Krishna Himself and absolute enjoyer of lovely Gopis, He has now assumed the role of the Gopis Himself in order to taste the predominated happiness of transcendental mellows.

He appeared Himself in that mode but simultaneously He propagated the cult of the age most facinatingly. This secrecy of the confidential part of Shri Chaitanya Mahaprabhu is tranceable by His confidential devotees only.

Such confidential devotees of Lord Chaitanya Mahaprabhu are Shri Adwita Acharya, Shri Nityananda Prabhu, Shrinibas Prabhu, Shri Gadadhar Prabhu, Shri Swarup Damodar Goswami Shri Murari Gupta, Shri Haridas Thakur and many others innumerable in number. The author of Shri Chaitanya Charitamrita teaches us to offer respectful salutation to all such pure devotees of Lord Chaitanya if at all we want to know him definitely.

The above is the sum and substance of the original 6th sloka which redescribed as follows:—

"Lord Shri Chaitanya Mahaprabhu Who is Krishna Himself as is compared with the moon, did appear in the womb of Srimat Sachimata who is compared with the ocean. And He did so when he felt to solve the following in relation with His transcendental pastimes with Srimati Radharani. He wanted to know

(1) What is the actual position of the loving attitude of Srimati Radharani and (2) What is the position of my wonderful lovable qualities with which Radharani is so much addicted (3) And what does Shrimati Radharani feel by so being attracted by My lovable features."

These are very intricate questions to the mundaners and they are practically impenetrable by experimental thoughts. And yet they must be discussed just to make it clear the confidential part of Lord Chaitanya's appearance before the mundane world. The author of Chaitanya Charitamrita is kind enough to discuss all these confidential part of Lord Chaitanya's appearance. His very liberal attitude maybe mistaken by the foolish section mental speculators but does not matter for him because he is satisfied only by disclosing the subject matter for the real witted talents in the devotional service. Actually to enter into the inside of confidential part spiritual enlightenment—is a prerogative to such persons who always bear in the heart the lotus feet of Lord Shi Chaitanya Mahaprabhu and Shri Nitya Nand Prabhu. They alone can feel satisfaction in such discussion. These conclusions are just like the soft twigs of mangoe tree which are palatable to the birds like Coel (cuckoo). Real willed devotees are as good as the cuckoo. But the mundane realists or the non-devotees are just like the camels feeding always in thorny plants and therefore such camel-like persons cannot enter into the precincts of such devotional compartment. The author will be very glad if such camel like persons do not understand this part of Lord Chaitanya's activities. If such persons who are out of the range of confidential devotion, do not understand it, what is more satisfactory than this. He therefore bows down before the pure devotees and he speaks everything without any secrecy so that such devotees may know it fully well awful there of a transcendental felicity.

Influenced by His Alhadini portion of internal potency Lord Shri Krishna decided to accept the role of Shri Chaitanya Mahaprabhu. He thought within Himself that everybody calls Him Absolute blissfulness. It is due to Him only that the whole universe is feeling a sense of enjoyment and Who is else there that can give Him enjoyments. If there is somebody else beyond Himself powerful by thousands of time that alone can give Him (Shri Krishna) a sense of pleasure. Nobody can be greater or equal to the Personality of Godhead but yet Shrimati Radharani is able to give such pleasure with to one thousand potency. Although the Lord is potential by thousand and thousand times more than the cupid and there is none equal or more than Him yet He feels

satisfaction by seeing Srimati Radharani. His transcendental flute attracts the mind of the whole creation and yet the sweet voice of Srimati Radharani attracts Him.
Although the whole creation is flavoured on account of Him only, yet the transcendental bodily scent of Srimati Radharani attracts His mind and heart. Although on account of Him only the whole creation is full of different mellows, yet the mellow which He enjoys by kissing the lips Srimati Radharani is exceedingly pleasing to Him. Although His touch is cooler than thousands of moon, yet He he thinks that His life is cooled only by touching Srimati Radharani. Therefore although He is the prime cause of living condition for everyone and all yet He lives only on account of Srimati Radharani.
Such is the affectionate feelings of Shri Krishna for Srimati Radharani. But contrary to this Srimati Radharani feels otherwise in the association of Shri Krishna. By looking on Srimati Radharani Shri Krishna is fully satisfied but by looking on Krishna, Srimati Radharani feels still more satisfaction.
By Sri Krishna's vibration of flute, Srimati Radharani becomes almost unconcious then again sweet songs of Radharani similarly makes Shri Krishna also unconscious. Unconsciously Srimat Radharani embraces the Tamal tree mistaking it as Sri Krishna and thus She feels a transcendental ecstacy. Sometimes it happens so that Srimati Radharani just hearing the sweet sound produced by two colliding bamboos in the forest, becomes at once unconscious and by mistake She embraces the Tamal tree for Shri Krishna.
And due to Her continuously being compact in thought of Shi Krishna, even the embracing of Tamal tree gives Her the sensation of embracing Shri Krishna and exclaims in joy that Her life is fulfilled.
In the matter of favourable blowing of breeze carrying a flavour of Shri Krishna's body, She at once desires to jump in that air being blind in love. When she makes a taste of the bitle [betel] chewed by Krishna, at once She merges into the ocean happiness and forget everything else. Krishna cannot express completely even with the speaking power of hundreds of lips how much She is happy in the company of Shri Krishna. The lusture of Her complexion becomes so beautifully glowing after the pastime of Shri Krishna with Radharani that Shi Krishna Himself forgets His own identity enamoured by such unparallel beauty.
In the material sex pleasure, according to expert sexologists like Bharat Muni, both the male and female enjoy equally in the transaction but in the spiritual

world the matter is different and it is unknown to the mundane experts. There the enjoyment of the Predominator is always in excess than the predominated. And such Shri Krishna relishes more pleasure in company with Srimati Radharani than He gets by His company with other Gopis. This is explained in the Lalita Madhab Drama very nicely as follows:—Shri Krishna addressed Srimati Radharani as said "My dear dearling, My each and every transcendental senses are being overwhelmed in ecstatic pleasure by obtaining you Who is completely bedecked in beauty and qualities and your body which is the fountain head source of all pleasurable things such as your lips which are softer than the sense(?) of immortal sweetness, your face full with flavour of the lotus, your sweet vibrations defeating that of the cuckoo, your skin cooler than sandal."

On the other hand, Srila Rupa Goswamipada, observed the following symptoms of Srimati Radharani in association with Shri Krishna.

"The whole body of Srimati Radharani's person surpassed all controlling power of patience and forbearance by manifestation of standing of hair on the end etc on account of Her becoming too much attracted by the eyes for beautiful features of Shri Krishna the declared enemy of Kamsa. Her skin became pleasure-stricken on account of touching Shri Krishna. Her ears became too much eager to receive aurally the words of Shri Krishna, Her nostrils swollen on account of smelling the corporal flavor of Shri Krishna Her tongue controlled by the kissing touch of Shri Krishna and due all these together He face being brightened like the lotus."

With reference to the above context, Shri Krishna thought within Himself "These symptoms of Radharani's extraordinarily feelings for Me, indicate something within Me which controls the whole existence of Radharani. The nature of Radharani's such pleasure position is always sought after by Me in order to have a real taste of it. I do therefore various efforts to get in touch with such foreign status of mine but I fail to get it. And on account of this failure, My desire for relishing the pleasure of Radharani becomes more and more intense. I shall therefore incarnate Myself to relish this status of Radharani and by doing so it will be possible for Me to taste them in varied ways. And along with these activities I shall teach all devotees how they can reach to the plane spontaneous devotional affection of Godhead.

"He thought it that predominated feelings of pleasure is non-perceptable by the predominator feeling. This is impossible to get it realised without the

assumption of Radharani's status quo and complexion. Without this the above mentioned three foreign feelings cannot be realised. I shall therefore incarnate Myself in the complexion and perception of Radharani and thus have taste in the above mentioned three foreign feelings."
Thus Shri Krishna decided to incarnate Himself as Lord Shi Chaitanya Mahaprahbu when, the time for propagating special cult of religiosity coincided. By coincidence also at that time Shi Adwita Prabhu was praying for the Lord's appearance and His clarion call for Krishna's incarnation also attracted Him (Krishna)
When an incarnation of Godhead descends on this mental plane, in order to create scene of the laws of material nature, the Lord's associates who act as His Father, Mother or other elderly guardians—also descends in order before the advent of the Lord. When that was done Lord Shri Krishna in pursuance of the above mentioned resolution of Himself—He assumed the colour and status of Radharani and appeared Himself in womb of Srimati Sachimata Who acts as the Lord's mother.
This is the explanation of the 6th sloka explained by the author as he did it by the Grace of the Goswamins headed by Srila Rupa Goswami. The author's explanation of Swarup Damodar Goswami is also in conformity of the explanation made by Srila Rupa Goswami. He says as follows in His 2nd eight prayers in adoration of Lord Chaitanya.
"Let Sri Chaitanya Mahaprabhu who is no other than the selfsame witty Shri Krishna, who covered His own color in order to relish certain transcendental mellows of His dearest devotees even after enjoying them fully as Shri Krishna, and who assumed the color of Srimati Radharani in the Form Shri Chaitanya—be kind enough upon us."
The author then summarize the whole chapter by mentioning that prayers of auspicity, the essential nature of Lord Chaitanya and the necessity of Lord Chaitanya's incarnation all these three are explained in all 1st six slokas out of the fourteen. And as usual he offer his respect obeisances unto the Goswamis for being empowered to sing the songs of Chaitanya Charitamrita.

Caitanya-caritāmṛta, Ādi-līlā,

Chapter 5 [Handwritten]

[*This file has been proofread against the handwritten original. Only very obvious typos and spelling errors have been corrected in order to retain the mood of the original.—Ed.*]

Shi Chaitanya Charitamrita 1.V (P.203)

The summary of the 5th chapter is given below: It is chiefly devoted to describe the essential nature and glories of Sri Nityananda Prabhu. Lord Shri Krishna is the Absolute Personality of Godhead. His pastimes Form and next or 2nd expansion is Shri Vala Rama. There is an eternal nature called by the name transcendental sky far beyond the manifestion of cosmos. In that transcendental sky there are innumerable transcendental planets and the one which is situated on the topmost position is called the abode of Krishna. That abode of Krishna is divided into three compartments called by the names Dwarka, Mathura and Gokula. In that abode the Personality of Godhead expands Himself in four plenary portions as Krishna Valarama, Pradyumna or the transcendental Cupid and Aniruddha. All these combined together is known as original quadruforms. In that abode of Krishna as referred above there is a transcendental place which is called Swetadwipa or Vrindabana. Below that abode of Krishna all other transcendental planets are called Vaikunthas or transcendental sky. In these planets many other pastimeous Forms of Shri Krishna predominate and He is called Narayana with four hands. In the abode of Krishna, Shri Valadeva is also called as original Samkarshan (attracting Deity) and from this Samkarshan expands another Samkarshan called by the name Mahasamkarshan residing at Vaikuntha. By the internal potency of this Mahasamkarshan, the transcendental eternal nature is manifested and such manifestation is immune from the qualitative modes. There also reside the living beings who are all liberated souls. In other words all the living beings and all the manifestions of that eternal nature are completely different from the one which is the creation of Maya Shakti or illusory extenal potency of Godhead.
In the Narayana Dhama, there is the 2nd manifestation of quadru forms of Godhead. This transcendental sky, which is the outer space of Vaikunthas is

called Brahmaloka or impersonal manifestation of Shri Krishna
And beyond this impersonal glowing manifestation there is a flow of spiritual water called by the name of causal ocean. This material cosmos is situated on the other bank of this causal ocean without being touched by it. In this causal ocean another plenary portion of the original Samkarshan resides within the spiritual water and He is known as the original incarnation of Godhead. It is this original incarnation only Who throws a glance over the material potency as described above and by this act of glancing only by one of His bodily part, ingredients of external potency became contacted with the causal ocean. And then the external potency Maya becomes the ingrediental-cum causal agent or the chief agent and as immediate cause she becomes known material Nature. In fact the transcendental glancing of Vishnu over the material nature is the efficient cause of creation and as such material nature is only immediate cause for indirect action. That incarnation of Godhead lying within the causal ocean again expands Himself as 2nd incarnation Who enters within the total universal creation and this incarnation of Godhead called by the name of Garvodashaye Vishnu expands Himself into innumerable expansions to enter into each and every universe as well as within the heart of each and every living being. This incarnation of Godhead is called Khirode-Shayee Vishnu and He has His own planet in each of the innumerable universes. This planet used as the abode of Khirode-Shayee Vishnu is also essentially a Vaikuntha within the universe. He lives in that Vaikuntha Planet known as Vishnu, Paramatma, and Iswara (God) and in the watery portion of each and every universe He lives also on the bed of Sesha-serpent. This lying in the Shesha-serpent Vishnu is the progenator of Brahma and universal feature of Godhead (Viratrupa) is partial imagination of the Vishnu.
In the planet of Vaikuntha of each and every universe there is a ocean of milk and within that ocean there is an island called SwetaDwipa. Lord Vishnu lives there in that island. We have therefore two SwetaDwipa. One is situated in the abode of Krishna and the other is situated in each every ocean of milk in every universe.
The Sweta Dwipa in the abode of Krishna is identical with Vrindabandham which is the place where Krishna appears Himself to display His homely pastimes. Within the universe the Shesha Form of Godhead serves Vishnu in the shape of umbrella, slipper, bedding, pillow, dress, residence, sacred thread, coach etc.

Shri Valadeva expansion of Krishna, in the abode of Krishna, is Lord Nityananda and therefore He is original Shankarsan. As such the Mahasamkarshan Form in the Vaikuntha of transcendental sky as well as His incarnations in the causal ocean etc.—all are therefore plenary parts or parts of plenary parts of Shri Nityananda Prabhu.

The author of Shri Chaitanya Charitamrita has recorded in this chapter the history of his personal pilgrimage to Vrindaban and his achievement of all success there. In that description it is revealed that the author's original paternal home and birth place is in the division of Katwa where there is a village called 'Jhamatpur' near Naihati there. The author had another brother, one personal associate of Nityananda Prabhu, known as Shri Miniketan Ramdas, was invited at the author's place but he was disrespected by the priest of the deity. In that misunderstanding the brother of the author took side with the priest and did not recognise Sri Nityananda Prabhu. Shi Miniketan Ramdas left the place at once and broke his flute. As a result of this the brother of the author met with severe calamities. And in that very night Kaviraj Goswami left his paternal house for Vrindaban after being properly graced and empowered by Srila Nityananda Prabhu during night in dream.

The author in his usual humility offers his humble prayers to Sri Nityananda Prabhu who is no other than the Lord full with unlimited potencies. Nobody can know Him by his poor fund of knowledge but by the Grace of the Lord even a person appearing as ignorant can know Him in His actual identity.

The author has described essentially the identity of Lord Chaitanya and the three reasons of His appearing incarnated,—in six slokas. Now he will describe the essential nature of Lord Nityananda Prabhu in another five slokas.

Lord Shri Krishna the absolute Personality of Godhead is the Primeval Lord original Form of Godhead and His 2nd next expansion is Shri Valadeva. The Personality of Godhead can expand Himself by His innumerable Forms and there are actually innumerable Forms of Him. Forms which have unlimited potencies are called Samsa and forms which have limited potencies (living entities) are called 'Vivinansha. In that business of expansion the 2nd next expansion from Lord Krishna—is Sri Valadeva. As mentioned above Valadeva is Samsa expansion and therefore there is no difference of potential power between Krishna and Valarama. The only difference is in the bodily structure. Being the 1st expansion of Godhead He (Valadeva) is the chief Deity amongst the first quadruforms and He (Valadeva) is the first assistant of Shri Krishna

in the matter of His transcendental activities.
We can conclude therefore that in Nabadwipa (formerly a big city, bigger than present Calcutta) Lord Shri Krishna appeared as Lord Chaitanya (previously Nimai Pandit) and Shri Valadeva appeared as Shri Nityananda Prabhu.
According to the record in the diary of Srila Swarup Damodar Goswami, Lord Nityananda being self-same Valadeva, He is also Samkarsan, The 1st incarnation Who is lying down within the causal ocean, the 2nd incarnation Who is lying within the total universes and the 3rd incarnation Who is lying down in ocean of milk in each every universe separately. And the Shesa in serpent form is also His plenary portion. Swarup Damodar Goswami has offered his respectful obeisances to Nityananda Prabhu in that mood.
According to the expert opinion Valadeva, being the chief of the original quadru forms, He is called the original Samkarsan also. The reason is that He i.e. Valadeva being the next 2nd expansion of Krishna is the original Personality of Godhead Who in His turn again expands Himself as (1) Mahasamkarsan, (2) Karanshayee, (3) Garvodashayee and (4) KhirodaShayee as well as (5) Shesa plenary portions. These five plenary portions are responsible for the cosmic manifestations both spiritual and material also. The whole activities being different pastimes of Lord Krishna, He is so to say is assisted and helped by Shri Valadeva in the Forms of above mentioned five expansions. Out of the above five the 1st fours namely Mahasamkarsan, Karanshayee Vishnu, Garvoda shayee Vishnu and Khirodashayee Vishnu are responsible for all kinds of cosmic manifestation whereas Shesa is responsible for personal service of the Lord. Shesa is known as Ananta or the unlimited because He assists the Personality of Godhead in His unlimited expansive forms, by unlimited varieties of services. Taking the whole into one, Shri Valadeva is servitor—Godhead and He serves Krishna in all affairs existence and knowledge.
Nityananda Prabhu, who is the same servitor Godhead Valarama, does the same service to Lord Gouranga by constant association.
The seventh sloka regarding the essential nature of Shri Nityananda Prabhu, is explained in four other auxiliary Slokas and by their proper explanation one is able to know the exact position of Srila Nityananda Prabhu. The next sloka compiled by Shri Swarup Damodar Goswami, is explained as follows:—
"Mayatite (far beyond the material sky and transcendental to the material cosmos) vyapi vaikuntha loke (in the realm of spiritual nature where the lokas

or the planets are called Vaikunthas which have nothing to do with the constitution of material cosmos and which are absolute in nature) Purnaiswarye Sri Chaturbuhamadhye (there are the quadruforms of Vasudeva, Samkarsan, Pradyumna and Aniruddhas who are full with all godly potential energies.) Madhye yasya (Amongst them) Samkarsankhyam rupam (the name of Samkarsan is the direct expansion of Shrila Nityananda Prabhu) tam Nityananda ramam aham prapadye (I do offer my complete surrender unto that Nityananda Rama)

According to Samkhya philosophy the material cosmos is analysed into 24 twenty four elements and beyond that the empiric philosophers are unable to go. As such they leave out the speculation as 'Abyakta' non-explicable. But it is not non-explicable but it is explained in the Bhagwat Geeta as the Sanatan or eternal nature. That is beyond the manifested and non-manifested (Avyakta) existence of material nature. That Sanatan nature is called 'Parabyoma' or the spiritual sky. That nature being spiritual in quality there is not any qualitative difference there. Everything is spiritual there and therefore everything is as good and as are spiritual Form of Shri Krishna Himself. That spiritual sky is the manifestation of internal potency of Shri Krishna distinguished from the material sky manifested by His external potency. The all pervasive Brahman or the impersonal glowing ray of Shri Krishna along with the Vaikuntha Planets exist there. We can just have an idea only of that spiritual sky by a mere comparison only with the material sky. In the material sky there is the sun ray which can be compared with Brahmajyoti in the spiritual sky. And along with the sunrays there are innumerable material planets in the outer space or sky. Similarly in the glowing Brahmajyoti which is the ray of the Personality of Godhead—there are unlimited Vaikuntha planets which are spiritually made and therefore self-illuminating being many many times more glowing than the Sun planet. In these planets of Vaikuntha The Personality of Godhead Shri Krishna and His innumerable plenary portion or portion of plenary portions expansively dominates in each and every Vaikuntha planets.

In the highest region of that spiritual sky there is the spiritual planet called by the name of Krishnaloka divided into three compartments namely Dwarka, Mathura and Gokula.

To the gross materialists this kingdom of God or Vaikuntha is certainly a mystery. But to a ignorant man in the street everything is a mystery for want of sufficient knowledge. As such kingdom of God or Vaikuntha is not a

mystery nor myth. Even the material planets which are hanging upon our head in millions and billions of number—are still a mystery to the ignorant person. The material scientist are just making an attempt to disclose this mystery and a day may come when the people of this earth may be able to travel in the outer space and see eye to eye the variegatedness of the millions of other planets. In each and every planet there are as much material variegatedness as we have experience in our own planet. This planet earth is but an insignificant spot in the cosmic structure. Foolish men, puffed up with false sense of advancement of science, have concentrated their energy in pursuit of so-called economic development in this planet without knowing different variegatedness and more economic facilities are available in other planets. Recently one Soviet Scientist (Mr Nikolai Barabasov) who is also a prominent astronomer, has written a new book on the moon. According to his estimation the gravity of moon is different from here. If somebody goes to the moon then he will be able to pick up large weights and to jump high and wide. In the Ramayana Hanuman is described to be able to life very large weights as big as a hill and he jumped over the sea very high and wide. The soviet astronomer has practically confirmed this possibility.

The disease of the modern civilized men is to disbelieve everything in the revealed scriptures. This faithless disbelievers cannot make any progress in spiritual realization. It is all the question of potency only. A small fruit of the banian tree contains hundreds of seeds and each and every seed is a potency for producing another banian tree with potency of producing lacs and crores of such fruits. This law of nature is visible before us and it is all beyond our estimation how they are happening. That is an insignificant example of the potency of Godhead and there are many things which no scientist can explain. Everything is inconceivable. The truth is revealed only to the proper persons. There are varieties of Personalities beginning from Brahma down to the insignificant ant. Both of them are living beings but the development of knowledge is different, Therefore we have to gather knowledge from the right source and as such we can get only knowledge in reality from the Vedic sources. All the four vedas combined with supplementary puranas Mahabharat, Ramayana, and corollaries known by the name of Smritis are all authorized sources of knowledge. If we have to gather knowledge at all we have to gather it from them without any hesitation. Knowledge revealed therein, may appear in the beginning to be unbelievable. This is due to our nonsensical

paradox that we want to verify everything by accommodating in our tiny brain. That sort of knowledge is always imperfect. The perfect knowledge is propelled in the revealed scriptures and confirmed by the great Acharyas. They have left ample commentation also upon them but none of them have disbelieved the Shastras. Anyone disbelieving the Sastras is called an atheist. We may not consult an atheist however great he may be. A staunch believer in the Shastras with all diversities is the right person from whom we can gather real knowledge. They may seem to be inconceivable in the beginning but pushed forward in the proper channel they become revealed to us without leaving any doubt about it.

Shrila Jiva Goswami the great authority and philosopher in the line of Sri Chaitanya Mahaprabhu has presented his thesis 'Krishna Sandarbha' and he has discussed about the Abode of Krishna (Swetadwipa). In the Bhagwat Geeta also the abode of Krishna is described by the Lord as "My abode" Shrila Jiva Goswami thus puts the question as to what may be the nature of the abode of Krishna. He refers to the Skandha Puranam in which it is stated that in the material world the abode of Godhead, such as Dwarka, Mathura, Gokula, Ayodhya(?) etc. are facsimile representation of the abodes of Godhead situated in the Kingdom of God or in the Vaikuntha dhama. Far beyond and above the material cosmos, there is spiritual atmosphere of unlimited space and that space in total is called Vaikunthadhama. In the Swayabhu Tantra the place of Vaikuntha is definitely stated above the material cosmos. In that Tantra, in connection with the meditation process by fourteen letters, there is a conversation between Lord Shiva and Parvati (85th Patal) and in that conversation it is revealed "That one should meditate upon very wide and extensive Vaikuntha full with various desire trees and plants. This desire tree is different from ordinary trees. They are spiritual in nature can deliver anything desired. And below that region the potential material energy is situated which causes the material manifestation. From this statement it is clear that Dwarka, Mathura or Gokula stationed in the Krishnaloka are not differently situated than the Dwarka, Mathura and Gokula we have in our experience.

It also appears from this statement that the topmost region in the Krishnaloka, celebrated as Vrindaban-Gokul, is also famous as Goloka Vrindaban in the spiritual sky. So in the Brahma Samhita also the description is given that the place Gokula resembles a lotus flower with one thousand petals and that is the

highest region of the Kingdom of God. Within that region, a place encircled by four curved lines is called "Swetadwipa" In that Swetadwipa there is elaborate arrangement for Shri Krishna's residence along with eternal associates such as Nanda-Yasoda and others. The nature of that Swetadwipa is described as below:—That transcendental place is maintained(?) by Shri Baladeva who is the original whole of Shesha or Ananta. In the Tantras also the same description is ratified by its statement that the place where Shri Anantadeva plenary portion of Valadeva, lives and exists that place is called the kingdom of God. Boundary of Gokula is also described. out side the transcendental place, there is a quadrangular place which is called Swetadwipa. And the innermost place within the quadrangular place, is called Vrindabandham. only the outskirts of Vrindaban is called Swetadwipa which is also known as Goloka. Vaikuntha is also called Brahmaloka in the sense that constitutionally there is no difference between them but there is difference in Variegatedness as much there is difference between the Sun dial and the Sun-rays. In the Narada Pancharatra there is a statement like this in connection with the story of Bijoya. It is said there that on the topmost part of the spiritual sky there is a place called Goloka where Govinda, Who is the Predominator over the Gopis and who is the Principal Deity of Gokula—does always enjoy Himself in that region.

From all the above mentioned revealed scriptures, it is now concluded that the abode of Krishna is situated on the highest and topmost part of the spiritual sky which is also far beyond and above the material cosmos. And the pastimes of Krishna there in transcendental varieties for enjoyment are divided into three and according to such variegatedness of His pastimes, the places where He does so are called (1) Dwarka, (2) Mathura and 3 Gokula respectively. And such places on the earth are non different from those original places. Like the existence of a facsimile of Vaikuntha within the universe, these holy places of Dwarka, Mathura and Gokula are also facsimiles of the original ones situated in the transcendental world.

Such Dhamas or holy places are as good as Shri Krishna Himself and all of them are equally worshipable. Lord Chaitanya recommends that Lord Krishna, Who presents Himself as the son of the King of Braja is worshipable and so also Vrindabandham is equally worshipable.

These Dhamas as above mentioned are movable by the omnipotent will of Lord Krishna. As Shri Krishna appears Himself on the face of the earth

without being lost at His original abode, so also He can make His Dhamas appear without any change in the original structure. Nobody should make a difference between the Dhamas on the earth with those in the spiritual sky. One should not think of these Dhamas as material while the original ones as spiritual. Both of them are spiritual. It is for us only who cannot experience anything beyond matter in the present conditional stage; so the Dhamas or the Lord in His Archa Form appear before us resembling matter in order to give us facility to see spirit with material eyes. In the beginning it may be difficult for the neophyte to understand this identical structure but in due course when one is advanced in the devotional service, it will be easier and tangible in form.

By the Grace of the Lord His Dhamas and He Himself can be presented all simultaneously without any change or deviation from one another with equal importance with of the original places. When one is fully developed in affection and love of Godhead, one can see only these Dhamas in their original appearance.

Srila Narottamdas Thakur a great Acharya in the preceptorial line of Lord Sri Chaitanya Mahaprabhu has said for our benefit that we can see only perfectly the Dhamas, when we are completely give up the mentality of lording it over the material nature. Spiritual vision develops proportionately in the ratio of our giving up the debasing mentality to enjoy matter unnecessarily.

A diseased person, who might have developed his diseased condition by certain bad habit must be ready to follow the advice of the physician and make an attempt to give up the cause of the disease that is a natural sequence. The patient cannot indulge in the bad habit and at the same time expect to be cured by the physician.

Modern material civilization is an atmosphere of disease-making infection. The living being is a spiritual spark and he is as much spiritual as the Lord is Himself. The only difference is that the Lord is great and the living beings are small. Qualitatively they are one but quantitatively they are different. So the consitution being spiritual, the living being can be happy only in the spiritual sky where there are unlimited spiritual spheres called by the name of Vaikunthas. And a spiritual being conditioned by material body must therefore try to get rid of his diseased condition instead of developing the cause of the disease. Foolish persons, being too much engrossed by material assets, are unnecessarily proud of being leaders of the people ignoring the

spiritual value of (?). Such illusioned leaders' plan covering any number of years can hardly make the human kind happy in a conditional state of threefold miseries offered by the material nature. Nobody can control the laws of nature by any ammount of struggle for existence. At last one has to submit to the laws of nature by the ultimatum of death. This death is one of the symptoms of diseased condition along with others such as birth, old age and illness. And the highest aim of human perfection of life should be to go back to home to go back to Godhead.

In the Brahma Samhita, description of the abode of Krishna is given as follows:—Lord Brahma said "I do worship Govind the Primeval Lord Who is served by thousands of cowherd girls who are expansions of the Goddess of fortune, Who tends flocks of desire cows exactly in the way of a cowboy and who lives in the palaces of touch stones covered with lacs and crores of desire trees which can fulfill all desires of beggars."

The above description of the abode of Krishna gives us definite information of the transcendental place where life is not only eternal, blissful and full of knowledge but there is ample milk, vegetables, jewels, beautiful houses, gardens administered by beautiful damsels who are all goddess of fortune.

This Krishna-loka sphere or planet is the topmost part in spiritual sky and below it there are innumerable Vaikuntha spheres description of which can be had from Srimad Bhagwat also. In the beginning of Lord Brahma's self-realisation, He was shown by transcendental vision, the constitution of the Vaikuntha spheres by the Grace of Narayana. And later on by the Grace of Krishna He was shown through transcendental vision the constitution of Krishnaloka. This transcendental vision is achieved by penance and meditation within oneself as modern television is a system of etherial vibration recorded in suitable machine.

The Srimad Bhagwat (2nd canto) states as follows:—"In the Vaikuntha lokas there is no influence of material modes of nature such as the quality of goodness, passion or ignorance. In the material world the highest qualitative manifestation is goodness which is characterized by truthfulness, equiposition of the mind, cleanliness, controlling the senses, simplicity, essential knowledge, faith in God, scientific knowledge etc. But even though, all these good qualities are mixed up with passion and imperfectness. But there the qualities are manifestations of Gods' internal potency and therefore such qualities are pure spiritual qualities without any trace material infection.

There the qualities are all transcendental. And no material planets even up to the Satyaloka is comparable in quality of the spiritual planets. In other words ignorance, miseries, egoism, anger, enviousness all these five necessary qualifications of the material world are completely absent there. In the material world everything is a created thing. You can think of anything within your experience including your own body and mind, every thing is created Everything is produced in the field or factory. And this creation was begun from the life of Brahma. That means this creative principle is prevalent all over the material universe due to the quality of passion. But there in the Vaikuntha sphere, the quality of passion being conspicuous by its absence, nothing is created there. Everything there is eternally existant and because there is no modes of ignorance by which destruction and annihilation takes place, there is no question annihilation also. The quality of goodness in the material world is a method of attempt for making everything permanent by the above mentioned good qualities. But because such methods are not unmixed with passion and ignorance notwithstanding all attempts of goodness nothing exists here in the material world in spite of all good plans by the good scientific brain. Therefore we have no experience here of eternity, blissfulness and fullness of knowledge. But there, due to complete absence of the qualitative modes everything there is eternal blissful and cognisant. Everything can speak, everything can move, everything can hear and everything can see in full blissed existence for eternity. The situation being so it is natural that the influence of time and space is out of question there. The influence of time in forms of past, present and future is completely absent there. There is no change in the spiritual sky which is due to the influence of time. Consequently the influence of Maya or the total external energy which induces us to become more and more materialistic and forget our relation with God in still more dexterity is also absent there. As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and we are all equal in quality also with the Lord. This material energy is a sort of covering of that spiritual spark. And in the absence of such material coverings in the Vaikuntha loka, the living enties there are never forgetful of their identities and are cognisant of his relation with God. They are always in their constitutional position of rendering transcendental loving service to the Lord. And because they are constantly engaged in the transcendental service of the Lord it is naturally concluded that their senses

are also transcendental, because nobody can serve the Lord with material senses They do not possess anything like the material senses ever ready to lord it over the material nature. Persons with poor fund of knowledge conclude that the place which is void of the material qualities, must be something like zero or voidness or without any variegatedness. But in reality the qualities are different only(?) spiritual. There are six transcendental qualities in the Vaikuntha instead of three in the matter. The extra qualities are that there everything is eternal, unlimited and pure. The atmosphere there is self-illuminating and as such there is no need of the Sun, the moon or fire electricity etc. And any one who can reach there do not come back again in the material world with material body. In the Vaikuntha the emigrants all being freed from the material qualities, there is no difference between the atheist and faithful (Ashuras,and Suras) all Suras and asuras equally become most obedient loving servitor of the Lord.

The residents of Vaikuntha are brilliantly blackish in color(?). Bright blackish color even in the material world is more fascinating and attractive than dull whitish colour. Dull whitish colour is a sort of white leprosy. Black color is not always repellent. Black hair is always adored everywhere. It is just an idea of the color of the residents of Vaikuntha. The body being spiritual, we have nothing to compare with them here in the material world. We can simply make an idea how beautiful is bright cloud when there is flash of lightning upon it. Generally they dress themselves in yellow clothings and the built of their bodies is delicate and beautiful. They are all nicely and attractively built. And the eyes are exactly like the petals of lotus flower.

The residents of Vaikuntha have four hands decorated with conchshell, wheel, club and lotus flower in the way as Lord Vishnu is decorated. Their chest is beautifully broad and full decorated with necklace of costly jewels which are not ever found in the material world And in the middle of the necklace there is a medal like brilliant diamond. Such residents of Vaikuntha are always powerful and full of ability(?).

Some of them are coloured like the red coral, cats eye and lotus flower and each and everyone one of them puts on ear-rings made of costly jewels. And on the head there is a (?) cap resembling a garland.

In the Vaikunthas, there are machineless airships without any rattling sound. The machine made airships are not at all safe. They can fall down at any time and crash. So matter is imperfect in every respect. In the spiritual sky the

airships are also spiritual and all of them are spiritually brilliant and bright. When they fly in the spiritual sky, it increases the beauty of the occupants and the space also. Such spiritual airships are not used for carrying passengers with business brain or politicians of planning commissions nor do they carry any cargo in postal bags, these things are unknown there. Such airships are used for pleasure trip only and therefore the residents of Vaikuntha carry with them their respective heavenly beautiful fairy consorts. Therefore such airships full with the residents of Vaikuntha both male and female, increase the beauty of spiritual sky. We cannot imagine how beautiful they are but we can have an idea which may be compared with clouds in the sky accompanied by the silver linings of electricity lightning. The spiritual sky of Vaikuntha loka is always decorated in that way.

Full opulence of the internal potency of Godhead is resplendent always in the Vaikuntha loka. The Goddess of Fortune is ever-increasingly attached to serve the lotus feet of the Personality of Godhead. Such Godesses of fortune overcrowded by their friends always make an agitation of transcendental mirth and nobody is silent for a moment even, without the singing sweetly of glories of the Lord."

There are unlimited number of Vaikunthas in the spiritual sky and the ratio is that the manifestation of the Lord's internal potency i.e. the spiritual sky is three times greater than that of the material sky made by the external energy. Poor materialists are busy in making political adjustment in a place which is most insignificant in the creation of God. What to speak of this planet earth the whole universe with innumerable planets up and down is compared with a grain of mustard amongst the mustard packed in a bag. Such poor materialist make plans to live comfortably and thus waste the most valuable energy of human life in a thing which is never to be completed. Instead of wasting time in that plan making, a plain and simple life with high thinking of spiritual life would have saved the misguided human being from perpetual unrest which is a gift of matter.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to other many many material planets where he can experience more more advanced material pleasures. The plan of life is to prepare oneself for going back directly to the spiritual sky after leaving this body but yet if anyone wants to enjoy the largest amount of material facilities, one can transfer himself in the other planets, not by means of sputniks which are

simply childish entertainments, but by advanced psychological effects and learning the art of transferring the soul by mystic powers. The yoga system is also materialistic in as much as it teaches to control the movement of air within the body. The spiritual spark, soul is floating on air within the body and breathing exhalations are the waves of that air containing the soul. Therefore 'yoga' system is a materialistic art of controlling such air which can be placed by practice of yoga from the stomach to the navel, from the navel to the heart, from the heart to chest, from the chest to collar bones, from the color bones to the eyeballs and from the eyeballs to the cerebellum. And from the cerebellum the expert yogi can convey his own soul to any planet he desires. The velocity of air or light is taken into consideration by the material scientist but they have no information of the velocity of still finer matter namely the mind and intelligence. We have some experience of the velocity of mind because in a moment we can transfer the mind to lacs and crores of miles away. Intelligence is still finer matter. Finer than intelligence is the soul, but soul is not matter but it is spirit and is crores and crores times finer and powerful than intelligence. We can thus make an imagination of the velocity of the soul and how quietly it can travel from one planet to another by its own strength, without any help of any sort(?) of finer material vehicle.

Animal civilization of eating, sleeping, fearing and sense-gratifying, has misled the modernized man and he has forgotten how powerful a soul he is. As we have already described that the soul is a spiritual spark which is many many times illuminating, dazzling and powerful than the sun, the moon or electricity—human life is spoiled by not realising his real identity. And Lord Shri Chaitanya Mahaprabhu along with Nityananda wants to save them from this type of misleading civilization.

How the yogis can travel in all the planets of the universe is also described in the Bhagwat as follows:—

"When the vital force is thus lifted in the celebrum, there is every chance of this force being burst out of any one of the holes like the eyes, noses, ears as these are the places which are known as the seventh orbit of the vital force. The yogi therefore can block out these holes by complete suspension of passing air and carefully the yogi concentrate the vital force in the middle position or in between the eyebrows. At this position, they yogi can think in which of the planets he wants to go after leaving this body. He can decide either to go to the abode of Krishna, the Vaikunthas which are transcendental places from

where nobody is required to come back again into the material world or at that if he desires not to go directly to the planets of the spiritual sky but he wants to have a travel over the higher planets in the universe, he is at liberty to do so in that position.

For a perfect yogi who has attained success in the system, to leave this material body in perfect consciousness—is as easy as an ordinary man in life time goes from one place to another or changes dress from garment to another. As already discussed the material body is just a covering of the spirit soul. Mind and intelligence is the undercover and the gross body made of earth water air etc is the over coating of the soul. As such any advanced soul who has realised himself by yogic process or the linking up process from matter to spirit—can leave the shirting and coatings of the soul in perfect order and as he desire. One has complete freedom by the Grace of God. The Lord is kind upon us that we can live any where either in the spiritual sky or in the material sky and in any planet fixed up there of. Misuse of this freedom makes him fall down in the material world and live a conditional life full with threefold miseries. To live a miserable life in the material world is a choice of the soul and not a chance. And from the material world also by his own choice he can go back to home back to Godhead.

So in that critical time of placing the vital force in between the two eye brows, he is to decide where he wants to go. If he is completely reluctant to keep any connection with the material world, he can do so and within less than a second he can reach the transcendental Vaikuntha and appear there completely in spiritual body just suitable to the spiritual atmosphere.

He has simply to desire to leave the material world both in finer and grosser form and then put on the vital force on the topmost part of the skull and leave this body from the hole of the skull called Brahmrandhra. That is the highest perfection of practicing yoga system.

But as he is endowed with the freedom of will and as such if he does not wish to get himself completely freed from the material world but wants to enjoy a life of Brahmapada(?) or to occupy the post of Brahma and to see the place of materially perfect beings called the Siddha loka where a living being has full control of controlling the gravity, space, time , overlordship, etc, then he has not got to leave the mind and intelligence (finer matter) but can simply give up the grosser matter and thus go up to the highest place of the material universe.

The sputniks or the so-called manmade planets made of mechanical arrangement will never be able to carry human being in the interplanetary outer space. Even they cannot go to the so much advertised moon. The reason is that in the higher planetary system the atmosphere is different from here. Each and every planet has its particular atmosphere and if anyone wants to go to any particular planet any where within the material universe, one has to get his material shirt and coat made up exactly suitable to the climatic condition of that planet. It is just like this. If a person wants to go from India to Europe where the climate is different from India, then one has to change his dress accordingly. Similarly to go into the heart of another planet requires a complete change of dress as much as we require to change the body when we want to go up to the transcendental planets of Vaikuntha.

The difference is that if we want to go to the highest material planet we need not change the finer dress of mind, intelligence and ego but we have to change the gross dress made of earth, water, fire, etc,

But when we go to the transcendental planets we require to change both the finer as well as grosser bodies and we have to reach in the spiritual sky completely in spiritual form.

The change of dress will automatically take place simply by desiring at the time of leaving the body. This fact is corroborated in the Bhagwat Geeta also that one can have his next material body as he desires at the time of leaving the present body. The desire of mind carries the soul in suitable(?) atmosphere as the air carries a smell by air blowing (?) particular area. Unfortunately those who are not yogis, those who are gross materialists and have indulged in sense-gratification all throughout the living period—becomes puzzled by disarrangement of the bodily and mental condition at the time of death. As such the gross sensualists become encumbered with so many ideas and desires mostly in the matter in which he has led his life throughout or the association he has made and thus he desires something which is against his interest and thus takes up foolishly the next body to perpetuate the same material miseries. It requires therefore training of the mind and intelligence by systematic habits just to remain conscious at the time of death and desire his next suitable body either in this planet or in any other planet or even up to the transcendental planet. A civilization which is not based on this progressive advancement of the immortal soul—is an animal life of ignorance. It is foolish to therefore to think every passing soul is going to the same place. The soul must pass over to

a place where he desires to go at the time of death or leaving the body, or he is forced to accept position according to his acts in the previous life.
Therefore the conscious yogi can have his suitable body to enjoy in the higher planets. That makes the difference between a materialist and a yogi. The gross materialist is constantly after sense-gratification. The whole span of his life is engaged in the matter of earning livelihood and maintaining the family at day time. And at night to spend up the energy in the matter of sex-enjoyment and then have a distressed condition of sleep thinking all that he has done in the day time. That is the monotonous life of the materialist. They are differently graded as business men, lawyers, litigants, politicians, professors, judges, coolies, thieves(?), pickpockets, laborers etc. and all these materialists are simply engaged in the matter of eating, sleeping, fearing and sense gratifying are spoiling the valuable life in unnecessary things against the interest of his perfection of life, by spiritual realization.
The yogis only try to make a perfection of life and therefore in the Bhagwat Geeta it is advised that every one should become a yogi. The yoga is the system of (?) linking up the soul in the service of the Lord and under superior guidance only one can practice such yoga from any platform of life, without any change of social position.
The yogis can go any where and every where he desires without the help of so-called rockets. As already described the yogis can place their mind and intelligence within the encircling air passing inside the body and by practising that art of the body he can mix up that air with that of outside the body, which is blowing all over the universe. So with the help of universal air only the yogis can pass over to any planet and get his body there just suiting the particular atmosphere. We can have a glimpse over the idea by the modern manipulation of electronics or wireless radio messages. Sound waves produced at a certain station rolls round the earth sometimes(?) within a second. Sound is produced from ether or sky. As already explained subtler than the ethereal sky is the mind and finer than mind is intelligence. Spirit is still more finer than intelligence and by nature it is completely different from matter. As such we can imagine only how quickly the spirit soul can drive its motion through the passing of universal airy ways.
The conclusion is that to come to the stage of manipulating such finer things like mind, intelligence and spirit, it requires different training, different mode of life, different association etc. Such training depends on sincere prayers,

devotional services, achieving success in the mystic perfection and successfully merging oneself into the business of the Soul and the Super-soul. The gross materialists, may he be an empiric philosopher, a scientists or a psychologist still he can not attain this success of life by their blunt effort and juggling maneuvers.

Materialists who perform yajnas or great sacrifices are comparatively better than the grosser type of materialist who does not know anything beyond laboratory and test tubes. Such sacrificing materialist can reach to the planet of 'Vaishyanara' or the fiery planet similar to the Sun. This planet is situated on the way to Brahmaloka the topmost planet in the universe. In that Vaishyanara planet, such advanced materialists can get themselves rid from all traces of vices and their reactive effects. When such materialist is thus purified, he can rise up to the orbit of the Pole-star (Dhrubaloka) and the orbit is called Sishumara Chakra a circle within which the planet of Vaikuntha within this universe is situated. Within this orbit of Dhrubaloka, Vishnuloka or Vaikuntha and Adityalokas are stationed. A purified materialist who has performed many sacrifices has undergone severe penances and has had given in charities the major portion of one's wealth can reach up to these planets up to Dhrubaloka or the Polestar. And if he is more qualified there, he can then penetrate into still higher orbits and pass through the navel of the universe and reach the planet like Maharloka where sages like Bhrgu and others live. In the Maharloka one can live even at time of partial annihilation of the universe. The annihilation begins with volcanic flames of fire emanating from the mouth of Shesha Ananta Deva from the lowest portion of the universe. By such big blazing fire, the heat reaches up to Maharloka and the residents thereof pass to Brahmaloka which exists up to twice the duration of parardha(?) time. In the Brahmaloka also there are unlimited number of airships controlled not by yantra (machine) but by Mantra (psychic action) In the Brahmaloka, due to the existence of the mind and intelligence one has the feelings of happiness and distress otherwise there is no cause of lamentation, old age, death , fear and distress. The residents there while going to the Vaikuntha, do not leave the material body by death but they can transform their subtler bodies into spiritual body and thus enter into the spiritual sky. But due to the existent psychic condition such residents feel sympathetically for the suffering living beings who are put into the fire during annihilation. The residents of Brahmaloka can enter into the spiritual sky in three different

ways. Virtuous persons who by dint of their pious work only reach Brahmaloka—de(?) become masters of various planets after the resurrection of Brahma. And those who have had worshipped the Garvodo Shayee Vishnu, such residents are liberated along with Brahma. And those who are pure devotees of the Personality of Godhead, such persons do at once enter in to the spiritual sky pushing through the coverings of universe.

The bundle of numberless universes is a foamlike crystalisation and not each and every one of them is surrounded by the causal ocean water. therefore to penetrate into the side lines of the Brahmandas or universes are described as follows:—

"The material nature when agitated by the glance of Karanashayee Vishnu, the foamlike total elements are produced. The elements are eight in total and as such separate elements gradually evolve from finer form of egoism, part of which is the sky, part of which is the air, part of which is fire, part of which is the water and part of which is the earth. In this way one universe is pumped (?) to the area of 50,00,00,000 x 8 = 200,00,00,000 miles diameter. The yogi desirous of gradual liberation, has to penetrate all the different coverings of the universe namely the covering of earth, water etc up to the eighth status of terminating the then qualitative material nature. And any body who reaches to this status does not any more come back in this mortal world.

According to Goswami Sukhdeva the above description of the material and spiritual sky is not imaginary or utopian. The actual facts recorded in the Vedic hymns. And all these were disclosed to Brahma by Vasudeva on being satisfied upon him (vide—

Perfection of life can be achieved only when we have some definite ideas. These definite ideas of Vaikuntha and that of Godhead should always be thought over and described. This recommended both in the Bhagwat Geeta as well as in the Bhagwat Purana the two authorised commentations of the Vedas. Lord Chaitanya made the things easier for acceptance by the fallen people of this age and Shri Chaitanya Charitamrita is therefore presented for easy understanding(?) of all concerned.

So again coming to the description of the abode of Krishna divided into three, the author of Sri Chaitanya Charitamrita says that in the compartments of Mathura and Dwarka Lord Krishna expands Himself in His Form of Vasudeva-Samkarshan-Pradyumna-Aniruddha or the the primeval quadruforms and displays His different pastimes there. This original

quadruform is the fountain source of all other spiritual quadruforms.
Lord Krishna is always pastimeous in the three compartments of the Abode of Krishna namely Gokula, Mathura and Dwarka. And the Vaikuntha planets of the spiritual sky the Lord expands Himself as Narayana with four hands as the residents are there.
In his primeval Form Shri Krishna is always with two hands. In the spiritual sky, the Lord engages several potential energies called by the names of Shri, Bhoo, and Nila where He enjoys in His four handed forms. In the Ramanuja sect of Vaishnavas as well as the Madhya sect also, there is a great lot of description of these Shri, Bhu, Nila energies.
In Bengal, this Nila energy is sometimes read as Leela energy. These three energies are employed in the service fourhanded Narayana in the Vaikuntha.
'Prapanna mrita' of the Shri Sampraday gives a description of the Alvars, out of them three Alvar namely Bhutayogi, Sarayogi, and Bhrantayogi saw Narayana in Person when the took shelter at the house of a Brahmin in the village of Gehali. Narayan is described there as follows:—

'Tarkohyadhiruddham taritamlendabham
Laxmidharam bakshasi pankajaksham.
Ajanubahum kamaniagatram
Parsadwaye shovita bhumi neelam.
Peetambaram bhusanabhusitangam
Chaturbhijam chandanarushitangam."

There is reference of these Bhu, Neela, energies in the 'Svetopanishad' as follows:—
"Mahashakti or the Supreme Energy of the Lord is experienced in different ways. They are divided into material and spiritual potencies. And both the features, she acts as the willing energy, executing energy and internal energy. The willing energy is again subdivided into three namely Shri-Bhu and Neela.
In the Madhya sect also these three energies are recognized as follows: Madhyacharya has quoted from revealed scriptures as follows in connection with his commentation of the Bhagwat Geeta (4th chapter). "The material nature or mother material nature is conceived in three divisions namely Shri, Bhu Neela etc. She is also conceived as the illusory energy, Durga, as such energies are creative energies of the Lord Vishnu. She is illusory energy for those who are weak in spiritual strength. Such energies known as Shri Bhu

Neela or Durga etc all are in relation with Lord Vishnu. Although such energies have no direct relation with the unlimited, yet they are subordinate to the Lord. The Lord being Master of all energies.
In his Bhagwat Sandarbha Thesis, Srila Jiva Goswami Prabhu states "In the Padmapuranam there is reference of the eternal abode of Godhead which is full of auspicity and full of all opulences including the energy of Sree Bhu Neel.. In the Mahasamhita also in which the transcendental name and form of the Personality of Godhead has been discussed, there is also mention of Durga as the potency of the Super Soul in relation with the living entities. Internal potency is in relation with His Personal affairs and material potency is manifestive in three modes. In another place he quotes from the revealed scriptures that Shree is the energy of Godhead which maintains the cosmic creation. Bhu is the creative energy of that cosmic manifestation and Neela or Durga is the energy that destroys the creative energy. But all these energies are in relation with living beings and as such combined together they are called Jiva Maya."
So much so for the energies of Shree, Bhu, Neela. All these energies of the Personality of Godhead are employed compassionately for bringing living entities back to Godhead under different actions. There are two kinds of liberated souls. One of them is liberated by the favour of the Lord and the other gets liberation by his own effort. one who gets liberation by his own effort are called impersonalists and he merges into the glowing effulgence of the Lord called Brahmajyoti. But the devotees of the Lord who qualify themselves for liberation by devotional services, are offered four kinds of liberation namely equal-status with Lord, constant association of the Lord, equally opulent with the Lord and with equal bodily features of the Lord. The impersonalists cannot enter into the Vaikuntha spheres of the spiritual sky but they remain as minute sparks of the Brahma Jyoti outside the Vaikuntha spheres
As explained herein before Vaikuntha means the spiritual sky wherein the 'Abode of Krishna' is situated. The Vaikunthas combined together is called Parabyoma and just outside the Parabyoma there is glowing effulgence of Krishna's bodily rays which is called Brahmajyoti. That transcendental situation is called Siddhaloka Brahmaloka. The impersonalists merge into that Brahmaloka effulgence which is called impersonal liberation. This transcendental place is spiritual undoubtedly but there is no manifestation of

spiritual activities or variegatedness. It is compared with the Sun dial which is fiery glow only to the outside onlookers but in fact within that glow there is the Kingdom of Sun where all sorts variegatedness of the fiery globe can be experienced by those who are enabled to enter into the Sun-Globe. Brahmadham is compared with the Sun-glow only.

So there are two varieties of liberated souls namely the Personalists and Impersonalists. So far Personalists are their liberation is made possible by different and direct or indirect devotional activities. This is explained in the Srimad Bhagwatam as follows:—(7.1.21)

"Exactly in the way of devotional services when one's mind is attracted by the All-attractive Personality of Godhead either in the mode of lust or out of fear or out of animosity, the attracted person thus become freed from the impurities of such state of mind and becomes liberated"

As the powerful sun can purify, by its glowing rays, all kinds of impurities of filthy matter, similarly the all spirit Personality of Godhead can purify all material qualities in the person of the attracted. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love of Godhead by His Grace. Similarly if one is affimated(?) by fear or animosity, he also becomes purified by the spiritual attraction of the Lord. The thing is that the Lord and the living being both are spiritual identities. God is great and the living entity is small. But both of them being individual persons, it requires an exchange of free will for reciprocal attraction. As soon as this exchange of free will takes place the great spiritual Being at once attracts the small making him free from all material bondage.

This is more clearly explained in the Bhakti Rasamrita Sindhu by Srila Rupa Goswami Prabhu. He says "Whenever there is a statement of common goal both for the enemies and servitors of the Lord, it should be noted carefully that common goal is to be understood in the spiritual identification of Krishna and His glowing effulgence known by impersonal Brahman. It is similar to the sun-dial and the sunglow. The purport is that the Personalist devotee enters into the spheres of Vaikuntha whereas the impersonalist enters into the Brahmaloka both of which are in the spiritual sky.

And still more clearly is explained in the Loghu Bhagabatamritam by Srila Rupa Goswami as follows:—

"In the Vishnupurana a question was put up by Maitreya to Parasara as to how Shisupala merged into the body of Shri Krishna although he could not do so in

his previous births as Hiranya Kashipu and Ravana even though he was made to enjoy opulences more esteemable than those enjoyed by the denizens of heaven. Shri Parasara replied to this as follows: 'When Nrisingha Deva appeared before the demoniac King Hiranya Kashipu, the latter could not recognize the Lord as such but he took Him up as some powerful living being in the shape of man and lion combined. Neither he could think of that Form of Godhead being infuriated by the modes of passion. But only because he was touched by the Lord while being killed—in his next birth he obtained the body of Ravana a powerful demoniac King who was master of all interplanetary Kingdoms. For this reason only although he met personally the Personality of Godhead he was unable to obtain liberation on account of his mind being deluded from(?) Godhead. And again in that body Ravana, he became attracted to Sita in the mode of lust. When he therefore met the Personality of Godhead face to face, he could not recognize Him as the Supreme Lord but he took Him to be a powerful man only. So again he was killed by the hand of Godhead and for this reason only the same soul of Hiranyakashipu became a powerful King in the body of Shisupala As descendant of the King of Cheedi he inherited immense property and Kingdom. In this birth he was able to recognize Vasudeva Krishna as the Personality of Godhead but on account of his enviousness upon Godhead for many many births, he was unable to eradicate the feeling of animosity upon the Lord. He knew that the Lord Krishna is the Supreme Lord but being accustomed to speak ill of Him, he used to call Him ill names always and consequently he was able to think of the Personality of Godhead in the mode of animosity. As a result of this he could not live without thinking of Krishna in all activities of his life namely while eating sleeping travelling sitting and thinking(?) etc. In fact he was always compact in thought of Krishna's beautiful Form. When he used to call Him by ill names at that time also he was absorbed in thought of Krishna. So up to the time of his death, he was able to chant the name of Krishna as well as think of Krishna in the mode of animosity and therefore at the last moment he was favored to see the Sudarshan Chakra and in the rays of it he could realize the Brahmajyoti of the Personality of Godhead. This indirect realization (even though it was made possible in the inimical ways) made him liberated from all material impurities at once and being killed by the Sudarshan Chakra, he merged into the body of the Lord." That was the reply of Parasara to Maitreya.

It is to be judged here what may be the destination of the devotees. If a soul just in the mode of animosity like Shisupala can merge into the Form of the Lord, then pure devotees who always in loving service of the Lord, must enter into the eternal transcendental service of the Lord. There is no doubt about it. Formerly the two demoniac Kings namely Hiranakhya and Hiranyakashipu both were associates of the Lord in Vaikuntha. And Shri Parasar said that both of them took their births in the material world thrice consequitively. Their former names in the Vaikuntha, were Joy and Vijoy. Parasar Muni did not utter their names but simply informed that they took their births thrice. This fact definitely indicates that the associates of the Lord do not, always and in all the milleniums, appear. It is inconceivable therefore that the associates of the Lord are degraded at times. The fact is that the Personality of Godhead possesses by His transcendental willing energy, all properties which we see partially represented in material activities.

Exactly like His willingness for creation He possesses His willingness to fight also. Like a King with a sportmanlike spirit who creates his own competitor and enjoys himself with such mock-fighter or in the absence of such wrestler he engages some one of his personal staff to take the part of opposite party, similarly the Personality of Godhead creates His opposite party selected from the members of His associates or from the group of godless creatures and the Lord satisfies his fighting propensities in that way. In the Kingdom of Godhead or Vaikuntha there is no scope for such fighting exhibition although the fighting propensity exists in Lord. When the King desires for hunting, he has to go to the forest where ferocious animals live. The forest is within the jurisdiction of the Kings own dominion. Similarly when the Lord desires fighting, He descends in the material world both for satisfying His fighting propensities as well as to kill the godless creatures. The material world is also within the jurisdiction of Lord's creation but it is different from His own abode. In the Bhagwat Geeta it is confirmed that all cosmic manifestations rest on His potencies but not all of them are identical with His own abode. The conclusion is therefore that the fighting propensities of the Lord is satisfied as soon as He desires and it is not necessary that for such mock fighting He requires the services of His eternal associates. He can create the situation by His willing energy anywhere and everywhere.

Now again coming to the point of Hiranyakashipu's not becoming liberated even though he was killed by the Lord, Srila Jiva Goswami puts his arguments

as follows:—
"Hiranyakashipu could not recognize the Form of Lord Nrisingha Deva as the incarnation of Vishnu. He mistook the Lord as some extraordinary living being in the Form of half-lion and half-man. He was too much influenced by the mode of passion on account of his being defeated by peculiar Form of the Lord and as such it was a puzzle for Hiranyakashipu to think of the Lord at the last moment of his life. Therefore in His next birth he became a great powerful King like Ravan with all opulences in defiance of the same possessed by the king of heaven. Absorption in the transcendental sense of Vishnu does not take place for want of sufficient knowledge in theism as well as for want of sufficient enmity with the Personality of Godhead. If one is cognisant that his enemy is the Personality of Godhead then that sort of cognitional faculty helps him more to liberation than impersonal vague idea of the Absolute Truth. The thing required is complete absorption. One cannot attain to such stage of absorption by impersonal way of thinking. Personal thinking, even in the status of an enemy, causes absorption more easily than im(?) thinking. This fact is corroborated in the Bhagwat Geeta also that impersonal way of attraction is more painful than personal way of attraction—although the Supreme Truth is both Personal and impersonal. By absorption only one can be freed from all material infection and that means liberation. on account of such paucity(?) of absorption of Hiranyakashipu, he was not liberated from material bondage even though the Lord was present before his eyes. Unless we have therefore perfection of knowledge about the Lord's Name, Fame, Form, Qualities etc.—we cannot see God even if He is present before us.
The self-same soul of Hiranyakashipu when became manifested as Ravana, at that time also Ravana being too much influenced by lust, he thought the Personality of Godhead Sri Rama as an ordinary man. And for this reason, although he saw the Supreme Person and was killed by Him, Ravana after changing his body became the King of Chedi and was known as Shishupala. In this body of Shisupala, he was cognisant of Krishna as the Supreme Personality of Godhead and he knew it also that in his two previous births he was killed by the Personality of Godhead. This fact of his being twice killed by Personality of Godhead made more enemical towards Krishna. The enmity was so tense and acute that Shisupala remained always absorbed in the thought of Krishna and indirectly he was benefitted for uttering the holy name of Krishna. As a result of this chanting of Lord Krishna's name, King Shisupala was able to

visualise the four-handed Form of Godhead, Shri Vishnu and he recognized Him as the Supreme Lord. On account of such absorption into Krishna for constantly thinking and singing about Him (even though such psychic actions were unfavourably done) he (Sishupala) became totally freed from material infections and his demoniac tendency being completely removed(?), he was able to see Brahmajyoti from the Sudarshan wheel flung by the Lord and got salvation being merged into the body of the Lord. Special instruction of this statement is to be understood in the fact that the Primeval Lord, even if He is thought of in absorption constantly in the mode of animosity—gives salvation to His enemy and what to speak for His servitors constantly engaged in transcendental loving service. There are instances also in that way, namely salvation was given to Putana who came to kill the Lord by poisoning the her breast. And so was given to Kalnemi who was maternal uncle of Ravana.
Srila Sanatan Goswami therefore discriminates sharply between merging into the spiritual existence (salvation) and loving transcendental service of the Lord. He says that the demoniac kings and enimical demons who are accused in the revealed scripture for having assassinated and killed Brahmanas and cows respectively such as Kamsa and others obtained salvation by merging in the Absolute. Such salvation of merging into one can not be too much esteemed. And who are these fellows? They are stubborn enemies of the Lord. And what are the devotees? They are all fully surrendered souls, ready to sacrifice everything for the Lord's satisfaction. They are all saintly persons. As there is a gulf of difference between vice and piety, so there is difference between the activities of the devotees and that of the demons. Both of them cannot be equal neither the ultimate goal of both of them is equal. The demons are born to envy the devotees and to kill the pious men and cows and as such their ultimate goal is salvation by merging into one with the identity of the Absolute. But for the devotees, who are born to render loving service to the Lord the result of such service is gradual development of love of Godhead in greater and greater degrees. As such those who are desirous of salvation by merging into the Absolute, must be addicted to empiric speculation only as the means of salvation without being attracted by the transcendental loving service of the Lord.
Therefore within the spiritual sky of Vaikunthas there are immense spiritual variegatedness and monotonous glowing effulgence of Brahmajyoti is illuminated out of the Vaikuntha spheres. In such glowing effulgence only the

salvationists, who desire oneness with Absolute, can merge into it. In the Brahmanda Puranam description of such abode of Salvationists, is given as follows:—

"After the cosmic manifestation of the material world there is a place called 'Siddhaloka' in the transcendental sky. In that place saints and salvationists, who desire only transcendental knowledge, live along with those enemies of the Lord like Kamsa and other demons who are killed by the Lord.

Within the spiritual sky, there is the 2nd manifestation of the quadruform of Dwarka in abode of Krishna. This quadruform is known as the 2nd quadruform which is also all spiritual and immune from all material modes. Here in the 2nd quadruform Shri Valadeva is represented as Maha Samkarshan. In the spiritual sky, actions of internal potency is manifested there as is known as Pure Spiritual Existence. This pure spiritual existence expands the transcendental six opulences and all such opulences due to Mahasamkarshan as above mentioned. Mahasamkarshan is the ultimate rest of all living entities. He is the objective summumbonum of all living entities. Spiritual sparks, known as living entities although belong to the marginal potency known as Jiva Shakti—are subjected to the conditions of material energy. Therefore the spiritual sparks having been interrelated both with internal and external potencies of the Lord are known as belonging to the marginal potency.

Regarding this quadruforms of the Absolute Personality of Godhead namely Vasudeva, Sankarshan, Pradyumna and Aniruddha, the impersonalists, headed by Sripad Shankaracharya, have interpreted the the aphoristic rules of 'Vedanta Sutra' in a way suitable to the impersonalist school. But in order to prove the intrinstic import of such aphorism, Srila Sanatan Goswami the leader of the six Goswamins at Vrindaban has properly replied, the impersonalists in his Brihat Bhagwatamritam by quoting authorized statements from Srimad Bhagwatam which is the natural commentation of the aphorisms of Vedanta Sutras.

Srila Rupa Goswami has also quoted at statement from Padma Puranam about this quadruforms in his Laghu Bhagwatamritam as follows:—

"In the Padma Puranam it has been definitely stated that on the four sides of the spiritual sky there is four different transcendental abodes occupied by Vasudeva, Samkarshan, Pradyumna and Aniruddha respectively. So also in the material sky also they are similarly placed on all the four sides. The Vaikuntha

sphere which is covered with spiritual water is inhabited by Vasudeva and this Vaikuntha is known as Devavatipur. Above the Satyaloka there is Vishnuloka where Sankarshan resides. Pradyumna resides at Dwarkapura and in the middle of the ocean of milk there is an island called by the name Swetadwipa which is resided by Aniruddha lying on the bed of Ananta.

Srila Kaviraj Goswami the author of Sri Chaitanya Charitamrita has herein discussed the irrelevancy of Sripad Shankaracharya's objection to the Personal features of the Absolute Truth in pursuance of his own interpretations on the Aphorism No 42 in the 2nd chapter of Vedanta Sutra.

The Aphorism runs as follows: Utpattyasamkha(?) and Sripad Shankaracharya interprets the same as follows

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"If such emanations are accepted then the (?) of non-eternity to all these deities has to be (?). If it is accepted that Samkarsana Who is the embodiment of the living beings has emanated from Vasudeva, then Samkarsana or others cannot be immune from the flaw of non-eternity. If the living entities are accepted as non-eternal, then there is no question of salvation for them even by approaching the Personality of Godhead. The cause being transcient the effects cannot be permanent. Shri Acharya Vedavyasa has already refuted this conception non-eternity element of the living being by his aphorism in the 2nd chapter reading as "Natmasruter nityatwatchatavaja By forbidding this conception of non-eternity of the living being, the imagination of the Bhagwats, that one is born out of the other, cannot be accepted."

There are other aphorisms in the Vedanta which forbids this sort of imagination as in the ordinary course of our life we do not find that a subject is the cause of instrument. And in spite of this, the Bhagwats describe without reason that from the subjective Sankarsan, instrumental mind of the name Pradyumna has come into being and subsequently from that instrumental mind egoism of the name Aniruddhas has also come into being. The Bhagwat school cannot cite any convincing example for this with which how can we accept their statements. There is supporter vedic tradition for this sort of conviction.

"It may be the object of the Bhagwats that they do not mean such expansions of Vasudeva exactly in the category of the living being. As such all of them are full in six kinds of opulences namely knowledge strength, influence, energy and free from all material infections eternally existent. As such they are

transcendental to the flaw of beginning. Even though they may have such intention is the case of the quadruforms, yet the flaw of beginning cannot be rejected altogether from them. Vasudeva, Samkarsan, Pradyumna and Aniruddha all of them different Personalities—they are not one; but they are all equally identified as Iswara or the Supreme Lord. If this statement is accepted then we agree to accept more than one God which is absurd. There is no necessity of accepting more than one God, because acceptance one omnipotent God is sufficient for all purposes. By such acceptance of more than one God is contradictory to the conclusion that Lord Vasudeva The Absolute Personality of Godhead is one without a second. Even if we agree to accept that the quadruforms of Godhead are all identical, yet we cannot avoid the incongruency of the flaw of non-eternity and without beginning. Because acceptance of quadruforms automatically suggests some specific difference between such expansiveness. There must be some sort of difference of function or forms(?) between Vasudeva, Aniruddha etc unless there is some difference between the cause and effect it is difficult to decide what is the cause and what is the effect. Just like there is some specific difference between the earth and earthen pot and as such we can ascertain that earth is the cause and earthen pot is the effect. Besides that the Bhagwat class does not make any difference between the persons of the quadruforms as far as their knowledge etc is concerned. They do not make any qualitative difference. As such should we conclude that expansion of Godhead is restricted only in four? Certainly we cannot do so. Beginning from Brahma down to the insignificant ant each and everyone of them are all expansions of Vasudeva and it is accepted by all revealed scriptures such as the Vedas and Vedic literatures.
"We can see in the scriptures of the Bhagwat school like the Pancharatra, that there are many contradictory conceptions like quality and the qualified. It is said there that God is Himself the quality and He is Himself the qualified. How this is possible to think that the same person is Himself the quality and the qualified. This is impossible to think. The Bhagwats say that knowledge, opulence, strength, influence, beauty, potency etc. all of the qualities and the Personalities of Godhead such as Pradyumna etc are the Supreme Soul identical with Lord Vasudeva.
Srila Rupa Goswami in his Laghu Bhagbatamritam (in connection with the description of quadruforms) has definitely replied to all these charges and Sripad Shankaracharya the head of the Mayavada school.

"There are in the four corners of the spiritual sky four quadruforms which are well known as 'Mahabastha' of which Vasudeva is the original quadruform and He is meditated upon within the heart (Bhag. 4.3.23) Shri Sankarsan is His plenary portion to fulfil His transcendental desires. Sankarsan is the 2nd quadruform and is the origin of all living beings. He is therefore called the collective living being. His bodily beauty is more fascinating than the combined resplendent beauty of innumerable full moon's rays. He is worshipped also as the principle of ego. He has delegated His power unto Shri Anantadeva and as the Super soul of Smararati(?) Rudra and Satan. It is He who annihilates the existence of cosmos as the Supersoul of Ahi, Antak and other Demons. Third manifestation of that quadruform is Pradyumna. Intelligentia do worship Him in its activities of intellect. The Goddess of fortune is always serving Him by recitation of His transcendental qualities in the region of Ilabati Varsha. His bodily glares are sometimes resplendent like gold and sometimes as bluish monsoon clouds. He is the ingredients for cosmic creation and He delegated His power of generation unto the Cupid. By His direction only all materialistic gods and men, the creator, the Prajapatis, and other living entities do function the regenerating energy. His plenary portion is Aniruddha. Great thinkers and philosophers do worship this form of Aniruddha of the quadruform. His bodily glare resembles like the bluish monsoon cloud. He maintains the existence of cosmic creation as the Super-soul director of Dharma, Manu, Devas. He is always busy in the maintenance of cosmos. In the Moksha dharma vedic scripture, Pradyumna is the superintending deity of the total mind whereas Aniruddha is so of the total egoism. All these statements are confirmed in the Pancharatra Tantras. So far the pastimeous functions and inconceivable energy of the Supreme Lord is concerned—it is described in the Laghu Bhagwatamrita.

In the Mahabarahapuranam it is said also that all the Forms of the Lord are transcendental eternal and each and everyone of them descend on the earth repeatedly. All such Forms are immune from the perishable material ingredients and therefore none of them are created by the material energy. All them being thus transcendental, they are all spiritual full of bliss and knowledge without any tinge of infective matter.

The same thing is confirmed in the Narada Pancha ratra also it is said that the Lord displays His multi varieties of Personal features exactly in the manner of Vaidurya Gem which reflects different color in different angular vision.

As such somebody may take objection to the above descriptions of the quadruforms. Such critics want to finish the matter at one stroke. But in reply we can say that the Supreme Lord being endowed with inconceivable energy it is quite befitting for Him that He can exhibit Himself simultaneously as one, different, plenaries, and so on as nothing is impossible for Him the omnipotent. So far He manifested Himself simultaneously in numberless forms, it is confirmed by Shri Narada in the 10th Canto of Bhagwatam as follows:—He said—"It is wonderful indeed that Lord Krishna, although He is one without a Second has assumed simultaneously—in sixteen thousand plenaries and has married sixteen thousand queens at once" In the Padmapuranam it is said that the Supreme Lord Hari, although He is transcendental immune and the Primeval Lord, yet He assumes multiforms simultaneously and again lies down in one Form."
In the 10th canto of Bhagwatam it is said "Oh my Lord although you manifest your self in varieties of forms, yet you are one without a Second. As such pure devotees concentrate upon you only and worship you."
And the Kurmapuranam also it is said "The Lord is Personal although impersonal, the Lord is atomic although He is Great, He is blackish although He is colorless and His eyeballs are reddish too."
All these contradictory elements are possible to be adjusted on account of His all spiritual omnipotential energy. Spirit moves the matter. In our material existence we can know of spirit only in that way. Spirit minus the matter makes it dead stop. Photograph of matter is as much dead as the matter. But photographic expansions of the all Spirit are as much live as the original Form. Inconceivable Spiritual activities and forms can be understood partially in that manner. The matter becomes clearer with the advance of spiritual realization and proportionate elimination of material illusion. In our present condition, because we cannot understand what are the spiritual activities and how do they work—it does not mean that we shall discard completely such contradictory conceptions inconceivable in the material set up. It is quite possible in the Absolute to coincide all opposing elements although they are apparently inconceivable.
In the sixth canto prose section of the Bhagwat, there is description of such contradictory activities in the spiritual realm. It is said like this "Oh my Lord your transcendental pastimes, enjoyments and activities all appear to be inconceivable because there is no limit of cause and effective actions of

material thought. You are completely independant of any extraneous help as you are self-sufficient without any shelter, without any bodily function. Although you are transcendental to all modes of matter, you create this cosmos by your own energy, maintain it and annihilate it in due course. And all these activities have no reaction upon you. Oh my Lord is it that you accept all sorts of material happiness and miseries enforced upon you by the demigods and are you dependant upon them like the living beings either in the shape of god or demon? or do you stay steady as the transcendence unaffected by all such actions and remain self content Super soul to witness such actions? It is difficult for us to know. We think that for the Supreme Lord, Who is fully equipped with six kinds of opulences, whose unlimited energy is immeasureable by any other being, Who is the Lord over all other living entities, Whose glories are indescribable by any one else, Who is never touched by the empiricists who are bewildered by the different processes of philosophical approach and covered by mental speculative habits in the shape of imagination, logic, hypothesis, premises, conclusions and such other attempts to understand a subject—is always competent to coincide all opposing elements by His inconceivable potencies. What is impossible for you Who is always transcendence to all material qualities and knowledge? Your impersonal and personal features transcendence and nonqualitativeness, these are not your dual (?) faces but they are so and so in pursuance of one's mode of approach. But for those who cannot think of beyond the matter like the snake, only to them only the material rope appears differently in the shape of serpent. Similarly those who are not fixed up in you or in other words those who are uncertain about you, for them only you create different philosophical methods in pursuance of their uncertain position."

We should always remember the difference between spiritual and material actions. The Supreme Lord being all spiritual He can perform any act without any extraneous help from outside. In the material world if want to manufacture an earthen pot certainly we require the ingredients, the machine and the laborer also. We should not carry this idea to the actions of the Supreme Lord. He can create anything at any moment without any ingredient machine or laborer as we have our own conception. That is the difference between spirit and matter. When the Lord appears Himself as incarnation to execute some purpose it does not mean that He is unable to do such thing without such appearance. He can execute anything out of His will but He

appears as dependant on his devotees out of His causeless mercy. He appears as the Son of Yasoda devi not that He is dependant on the care of Yasodadevi but out of His causeless mercy only He accepts such loving subordinate position. When He appears for the protection of His devotees, He naturally accepts sorrows and tribulations on behalf of His devotees. In the Bhagwat Geeta it is said that the Lord is equally disposed to every living being. Nobody is His enemy and nobody is His friend. But a devotee who always thinks of the Lord in love, the Lord is particularly leaned towards Him. Therefore, neutrality and partiality both are there in the transcendental qualities of the Lord and they are properly adjusted by His inconceivable energy.

The Lord is Param Brahman or the source of impersonal Brahman. As impersonal Brahman He is all pervading and that is His feature of neutrality. But in His personal feature as the owner of all transcendental opulences, He displays His Personality by accepting the side of His devotee. Partiality neutrality and all such qualities are there in God otherwise such qualities would not have been experienced in creation. The things are there in Him as total existence and they are properly adjusted in the Absolute. In the relative world such qualities are displayed in a perverted manner and therefore we experience a sense of duality by perverted reflection. There is no logic how such things happen in the all spirit. It is for this reason only He is described sometimes as beyond the range of experience. If we therefore accept only the inconceivability in Him, we can then adjust all these in Him. Such inconceivability of Lord's energy is unthinkable by the nondevotee-class of men. For them only it is said that He is beyond the range of conceivable expression.

In the Vedanta Sutras it is also said that inconceivability of Lord's energy can received only by aural reception and there is no other alternative for this knowledge. In the Skandha Purana also it is said that we may not apply our energy of logic in matters of transcendence. We can experience some extraordinary powers in material things also such as the stones and medical herbs. Such stones and herbs do exert their power and yet they remain without any loss of potency. These are material wonders and we can just imagine how much wonders there are in the All spirit Supreme Being. We can not think of the all powerful Supreme Being without adducing in Him the inconceivable potencies. And because He is endowed with such inconceivable energies, we are inclined to glorify Him in so many words of reverence. Ignorance as well as

magical feats are very common in the material world. Such ignorance and material juggleries cannot be the qualifications of the Supreme Lord. If ignorance and magical feats are adduced to the transcendental qualities of the Supreme Lord, then the import of omnipotency of the Lord has no significance. Therefore two contradictory terms such as the quality of maintaining the cosmos as well as to become indifferent to its various aspects of existence, these opposite views are justly applicable to the transcendence both on the evidence of the revealed scriptures as well as by sound reasons also. Those, who are too much materially inclined and cannot think of beyond the range of material aspect, are as much bewildered in the presence of a rope and mistake it as the serpent. In the same way a person whose mind is scattered over many aspects of the matter and are ignorant of the basic principle of material knowledge, such a materially inclined man also become influenced by such jugglery of words.

If somebody argues that the Absolute becomes Duality if we call Him (1) Brahma or the simple all-cognisance only as well as Bhagwan or the Personality of Godhead full with six kinds of opulence. In order to avoid such conception of the Absolute the sutra directs "There is no duality in Him. By this there is no chance of the Absolute being in duality but on the contrary it is confirmed that the one is diversely manifested only. As soon as we are able to understand this aspect of the Absolute as displaying varied influence of energies, at once, the incongruity of His inconceivable opposite energies,—is removed. Qualities are not as persons. In the third Canto of Srimad Bhagwat such contradictory qualities are described as endeavors by the silent, birth of the unborn, to become afraid of enemy although fearful to fear itself and although self-sufficient yet to marry sixteen thousands of queens at Dwarka. Such contradictory terms are even bewildering to the deep thinking philosopher also. Had those activities of the Lord not been truth in reality, no sage would have been puzzled in them. Therefore the conclusion is contradictory qualities in Him are all due to His transcendental pastime. The inconceivable internal energy of the Supreme Lord create at once things of His interest as soon as the Lord desires for them.

Revealed scriptures like the Narada Pancharatra etc are recognized Vedic scriptures as they have been so accepted by the great Acharyas. There are other tantras which are in modes of passion and ignorance but these Tantras as above mentioned are famous as Satwata Tantras or Samheetas. The speaker

of these Tantra is the Personality of Godhead Himself and it is placed in the Shantiparva records of Mahabharata Liberated persons, like Narada, who are known as the divyasuris—are the propagators of such scriptures. Srimad Bhagwatam is also counted as one of these Satwata Samheetas. The Mayavadins do interpret the authorities of Pancharatra in a manner which is just the opposite view of it and such unceremonious acts are subject to rectification as described below:

(1) In interpreting the 42nd aphorism of the Vedanta Sutra, Sripad Sankaracharya has described Samkarsan as the living entity. But in fact the Bhagwat school never identifies Sankarsan with ordinary living being. He (Samkarsan) is the transcendental Personality of Godhead, indelible, Godhead, sustainer of the living being, all perfect, Substance, Great, the cause of all causes. He is never the infinitesimal living entity or part and parcel of the Whole Entity. Any follower of the Vedas and Vedic literature will always admit that the living entities are also eternal without any birth and death.
(2) And in reply to Shankars' explanation of 430 aphorism we may cite quotation from Brahma Samheeta which runs as follows:—
"It is just like the flame of a lamp, which kindles another flame in another lamp and the 2nd flame kindles a third one and so on. All these flames are of the same burning quality. None of them is different from one another neither they are of different identity. In the same way the Primeval Lord Govinda who manifests Himself in such diversity is the object of my worship."
(3) The explanations of Shankara, in his commentation of the 44th aphorism, such as the plenary expansions of the Personality of Godhead being different personalities—is never acceptable by the followers of 'Pancharatra'. In his own explanation of the 42nd aphorism, he has himself agreed to accept the theory of plenary expansions of the Lord as identical from one another. Therefore he is inconsistent and self contradictory in his attempt to explain the two different aphorisms namely 44th and 42nd. What he has agreed to accept beforehand is again contradicted by his ownself.
The Bhagwat School do not accept the theory of (?)theism on account of its advocating the plenary expansions of Vishnu in quadruforms. They believe it very strongly that Narayana the Personality of Godhead is fully omnipotent and He is always competent to manifest His inconceivable energies in diverse ways. This is the purport of Laghubhagabatamritam compiled by Srila Rupa

Goswami.
In the Kurma Puranam, this is clearly stated that there is nothing like the duality of cause and effect in the multi-display of the plenary expansions of the Personality of Godhead. The Personality of Godhead is Absolute and therefore there is nothing Second than Him in His pastimes and diverse paraphernalia. The Plenary expansions are all transcendental controller of the external energy and as such there can be nothing like duality experience of the material senses. Every thing is complete by itself and everything is identical with another in His kingdom. They are all self-sufficient spiritual Forms complete in themselves. The evidence of Shruti is there which says that the Personality of Godhead is Complete in Himself. Anything that emanates from Him is also complete. There is nothing beyond Him which is more complete than Him. He remains the same complete identity even if He expands Himself by another many many complete expansions."
The cosmic manifestations beginning from Brahma down to ant, all of them are different display of His (Lord Vishnu's) external energy. Such expansions of the external energy of the Lord are never identical with the potency of Personal expansions. Any attempt to make these two as identical in all respect is against the principle of theism, and it is a malafide endeavor of the materio-spiritualists who always misidentify Spirit with matter. Universal Form of the Lord which includes all diversities of matter beginning from Brahma to the ant, is but one-fourth portion of the inconceivable mystic powers of the Lord. This is in relation with the matter and as such it is material dispensation of the Personality of Godhead. The impersonalists or the Mayavadi school do always perplex the brain by such unathorized attempt for mixing spirit with matter. It is the nature of such imperfect philosophers.
(4) We may mention herewith the purport of Laghubhagabatmritam, in reply to the commentation of 45th aphorism made by Sripad Shakaracharya. In the statement of Laghubhagabatamritam, the qualities of the Personality of Godhead are described to be transcendental. The Mayavadi school has no information of transcendental qualities. In their opinion trascendence means void of all qualities because qualities are manifested in matter only. As such according to them all qualities are material only and nothing more. Such material qualities are temporary and flickering display only and therefore such qualities are as false as the mirage. But when we speak of the Personality of Godhead as transcendence, we accept His qualities also transcendental. The

Absolute Person is non-different from His Personal Qualities. Such qualities are also spiritual and therefore they are all full of bliss and knowledge. This is confirmed in the 'BrahmaTantra" as follows:—"Being identical in His body and mind, His Personal qualities are also identical with Him. Therefore the qualities, of the Personality of Godhead and that of liberated persons, are never different from them on account of their being all spirit." In the Vishnu-Puranam the following statement is found in this connection "Except the material qualities, all knowledge, energy, influence, opulence, power and strength all these are paraphernalia of the Personality of Godhead." So also in the Padma Puranam it is said that the Personality of Godhead who is said to be transcendental to all material qualities or without any qualities, indicates that He has no material qualities, Forms Names, etc."

In the third canto of Srimad Bhagwatam it is said like this "Oh Dharma! (Protector of religious principles) All the qualities which are noble and sublime that I have described before you and those qualities which are allied to them, do always remain in the Person of Shri Krishna. Any individual person who desires to be one of the great sages does also aspire after possessing such noble qualities."

The conclusion is that Lord Shri Krishna is the Fountain Head of immeasurable transcendental qualities, inconceivable potencies and is the transcendental Form of absolute bliss.

Shripad Ramanujacharya has also refuted the arguments of Shripad Shankaracharya in his commentary of Brahma Sutras. The substance of his (Ramanujacharya's) refutations are as follows:—

"Shripad Shankaracharya has tried to reject the Pancharatras also along with the philosophy of Kapila which are against the principles of the Vedas. He has tried to establish the Pancharatras as unauthorized like Kapila's thesis. It is said in the Pancharatras that from Vasudeva, the Supreme Cause of all causes, the Personality of Jiva called by the name Shamkarshan has emerged out. And from Shankarsan, Pradyumna the mind and from Praddyumna ego which known as Anniruddha has come out. This coming out does not mean beginning of birth. Because no Jiva or living entity ever takes his birth. Birth of a living entity is never accepted by the Shrutis. The Katha Upanishad (2.18) says that the living entity never takes his birth neither does he ever die. And all the Vedic literatures uniformly accepts this verdict of beginninglessness of the living entity. Therefore in the Pancharatras expansions of Vasudeva as

Shankarshan, Pradyumna and Anniruddha has described the expansions of the Predominating Deity who is the total source of living entities, total source of mind and total source of ego.
According to Shruti everything has emanated from the Transcendence or the Super-soul. A living entity is the subject and mind is his instrument. Subject is the cause of instrument and instrument is not the cause of the Subject. As such it is contradictory to the aphorisms of Shruti if it be accepted that mind is generated from the living being. That cannot be accepted because mind is generated from the Absolute Godhead.
Besides this the quadruforms known as Shamkarsan, Pradyumna, Aniruddha all have the potential features of the Absolute Personality of Godhead according to the revealed scriptures which undeniable facts and no body can refute them. Therefore these quadruforms are never to counted in the category of ordinary living beings Each and everyone of them are plenary expansions of the Absolute Godhead and such each and every one of them are identical Personality of Godhead fully potential with knowledge, opulence, energy, influence, prowess and potencies and therefore the evidence of Pancharatra cannot be neglected. Untrained persons who have bonafide study of the Pancharatra, can say irrelevently that Pancharatra has said against the Shrutis about the birth or beginning of the living being. In this connection we have to accept the verdict of the Bhagwat. The Bhagwat says, "The Absolute Personality of Godhead, Who is known as Vasudeva and is very much affectionate towards His surrendered devotees—does also expand Himself into quadruforms who are subordinates and at the same identical with Him in all respects." This is confirmed in the Ponskar Samheeta as follows:—
"Agama scripture is that which directs the worship of quadruforms by the Brahmins as imparative duty. These quadruforms are identical with Vasudeva and as such worshipment of the quadruforms is the worship of Vasudeva. Vasudeva is the Absolute Personality of Godhead and His eternal Form is full with six potential energies. There is no difference between His plenary expansions and He is worshipped by the devotee in different grades of devotional service. His expansions such as Nrisingha, Rama, Matsa, Varaha are as good as He is Himself and worship of any one of them, in the loving choice of the devotee, can lead the devotee to the same destination of Vasudeva Because it is clearly mentioned in the Ponskar Samheeta that by worshipping the quadruforms, Vasudeva can be attained it is conclusive that Vasudeva and

His quadruforms namely Shamkarshan etc. all are identical. They are also the Absolute Personality of Godhead. He can expand Himself immediately without waiting for the process of appearance by the mundane living being. This is just in accordance of the Vedic conclusion. The statement of the Pancharatra is not against the Vedic conclusion because it mentions of the quadruforms Who assume such forms out of loving affection towards His devotees. Therefore there is nothing contradictory in this scripture because it has mentioned the appearances Shankarshan, Praddyumna, Aniruddha one after another from Vasudeva and they have been named as the living being mind and ego. In fact they are the predominating Deity of the living being, mind and ego. There is not the least contradiction of the Vedic conclusion. It is just like one can understand the Absolute Brahman by the nomenclature of sky and vitality.

In this scripture beginning of a living being has been denied. Because it is said in the Param Samhita that the material nature, which is lifeless, conducted by others and ever-suceptable to the laws of transformation, is the field of action in three modes for the fruitive worker. The Absolute Personality of Godhead is only related with such material nature by His all pervasive potency. As such material nature is also beginningless and substantial on account of becoming an energy of the Absolute. In this way in all the Samhitas, the living being has been accepted as eternal and therefore beginning of the living being has been denied in the Pancharatra. Anything that is born is sure to be annihilated at some later time. Therefore acceptance of beginning of the living being indicates its destruction also. But the living being on account of his being an eternal object, automatically his birth is forbidden. In the beginning of the Param Samhita it has definitely said that the face of the material nature is constantly changeable. Therefore beginning and annihilation and all such terms are applicable on the material nature only. Judging on all the above points, the arguments of Sripad Shankaracharya that Samkarshan is a living being, is totally refuted by the above argument. In this connection the commentation of Sri Srimad Sridhar Swami is most interesting and one may compare the same with him.

Further if any one, wants to know detailed refutations of the arguments of Shankara in the matter of his statements to prove Shankarshan as a living being, he may at once refer to the commentation made by Sripad Sudarshanacharya on Shri Vasya known as "Shrutaprakash Tika."

So the original quadruforms such Krishna, Valadeva, Pradyumna Aniruddha expands into another quadruform being present in the Parabyoma or the spiritual sky in general where the Vaikuntha planets are displayed. Therefore this quadruforms in the spiritual sky is the second manifestation of the original one at Dwarka. And as explained above the quadruforms of Vasudeva, Samkarshan, Praddyumna and Aniruddha all are plenary expansions of the Supreme Lord without any change and all of them are transcendental and without any relation with the material modes. The Samkarshan Form, in the second quadruform, is not only a representation of Valarama but also He is the original cause of the causal ocean where the Karan Vishnu is lying asleep and breathing out innumerable seeds of the universes.

In the spiritual sky there is the spiritual creative energy which is called technically "Suddhasatwa" And in all the Vaikuntha planets sustained by this pure spiritual energy of 'Suddhasatwa' complete with full opulences of knowledge, wealth, prowess, etc. And all these action of 'Suddhasatwa' is the display of the potencies of Mahasamkarsan. This Mahasamkarsan is the ultimate rest of all the individual living entities who are toiling in the material world. When the cosmic creation is annihilated, the living entities who are by nature non-destructible,—do rest in the body of the Mahasankarsan. Sankarsan is sometimes therefore called the total Jiva. The living entities are spiritual sparks and such sparks have the tendency of being inactive with the association of material energy. As much as a spark of the fire has the tendency of being extinguished as soon as it comes out of the fiery place and falls down as an offsuit extinguished for the time being with potency of being again kindled in association with the Supreme Being Having these two alternative position of the living being simultaneously, this energy is called marginal potency i.e. the potency which can display itself either in matter or in spirit. So it is concluded herein that Sankarsan is the origin of KaranVishnu Who is original Form for creating the universes and this Sankarsan is again another plenary part expansion Shri Nityanada Rama.

So far is the explanation of the 8th sloka out of the 14 original slokas and presently the author desires to begin explanation of the 9th sloka which is made as follows:—

"My worshipped obeisances are due to Sri Nityanada Rama whose partial manifestation is the First Purushavatara out of the three. And the first Purushavatara is directly the superintending deity of material energy and is

the resting fountainhead of all the universes of cosmos. He lies on the bed of causal ocean."
The impersonal glowing effulgence known as Brahman is the outerspace of the Vaikuntha planets in spiritual sky. Outside that impersonal Brahman there is a great ocean which is (?) causal water lying in between the material and spiritual skies. The material energy or Nature is offsuit of this causal ocean. The causal ocean is the margin between spirit and matter. The Karan Vishnu who lies on in that causal ocean creates the universes by his glance only upon the material nature. Therefore in the matter of such material creation Krishna has nothing to do personally. In the Bhagwat Geeta this is confirmed that the Lord throws His glance over material nature and thus she produces so many material cosmos. Either Krishna in the Goloka or Narayana in Vaikuntha does not directly come in contact for material creations. They are completely out of all connection with material energy. It is the function of the Mahasamkarshan who in the form of Karan Vishnu puts His glance over the material creations. The material nature is therefore situated outside the limits of causal ocean. The material nature is connected with the Personality of Godhead by His glances over her. and nothing more. She is impregnated so to say by His glancing energy. The material energy called by name Maya does not even touch the causal ocean as the glancing focus is transferred from far away distant. This glancing power of the Lord agitates the whole cosmic energy and its actions begin at once. This means matter, however powerful she may be, has no power by herself. The activity begins by the grace of the Lord and then the whole cosmic creation is manifested one by one in a systematic. The example of our own experience in the matter of conception of a woman can be applied here also to understand the subject to a certain extent. The mother is inert. The father puts his energy within the mother and thus she conceives. She supplies the ingredients for the growth of the child in the womb. Similarly material nature supplies the ingredients of cosmic development. Therefore the material nature stands in two different phases. The one side of her manifestation is called 'Pradhan' as she supplies the material ingredients for such cosmic development and the other phase is called 'Maya' i.e. the manifestation made by her ingredients are just like the foams of the ocean which stands for a temporary period. 'Maya' means a false temporary flareup. In reality such manifestations of the material nature is originally caused by the spiritual glancing over her. The direct or remote cause of creation is the

Personality of Godhead and material nature is the indirect or immediate cause. The materialistic scientist, on account of their being puffed up by some magical changes of their so-called invention, cannot see behind the matter, the real potency of Godhead. Therefore such jugglery of science is gradually leading people to a Godless civilization at the cost of missing the great goal of human life. The materialists have missed the goal of life. They are running after self-sufficiency without knowing that material nature is by Herself self-sufficient by grace of God. What they are doing is that they are disturbing the fixed up position of self sufficiency in the name of civilization creating a collosal hoax of imbalanced distribution. In fact to think of material nature as all in all without knowing the original cause, is a sort of ignorance and Lord Chaitanya appeared to dissipate this darkness of ignorance and to ignite the spiritual sparks of life which once generated the fire of tribulations all over the world becomes at once mitigated by His causeless mercy.

The author of Shi Chaitanya Charitamrita cites a very good example in this connection. He says that an iron rod when it is put into contact with fire it becomes red hot fire. The iron rod is not fire but it becomes like fire in contact with real fire. Therefore all the actions and reactions of material nature, which whirlpooling the material scientist are not actually the work of material nature. They are so to say actions and reactions of the energy of the Supreme Lord manifested through the matter. The power of electricity transmitted through the medium of Copper does not mean the copper is electricity. The power is generated at the Power house by the handling of an expert living being call him

Therefore behind all these jugglery of natural laws there is a great living Being. Who is a person like the mechanical engineer in the power house. It is His intelligence only by which the whole cosmic creation is moving in routine way. Foolish people think that the nipples on the neck of a goat can also pour out milk.

The modes of nature which causes directly the material actions, are also originally effected by Narayana. There is a good example in this connection. There are three different causes for manufacturing anything in this world. The potter manufactures a pot for which earth, the wheel, the rod and the potter himself all are remote and immediate causes. But out of all these the potter is the chief of all causes. Similarly Narayan is the potter for all material creations. And the material energy is the supplier of matter as also acting as

the wheel and the rod. Therefore the conclusion is that without Narayan all other causes are useless as much as without the potter the wheel, rod and earth are useless. Material scientists are concerned with the wheel, its rotation, rod, and the ingredients only. They have no knowledge about the potter and therefore the modernized scientific world is a Godless civilization and so it is imperfect of the 1st (?) conducted in gross ignorance of the ultimate cause. Advancement of science has a great goal to reach and that great goal is the Personality of Godhead. In the Bhagwat Geeta it is said that persons who gives too much importance on experimental thought are called Jnanins or the men of knowledge. Such sagacious men after a research of many many births can know the Personality of Godhead who is the cause of all causes. When knows Him so perfectly he surrenders unto Him and thus become a Mahatma
[PAGE MISSING]
Regarding the theory of Prakriti and Pradhan or the material world and its ingredients and causes etc Srila Jiva Goswami has discussed the matter in his Paramatma Sandharbha as follows:—"Out of the three principal energies of the Personality of Godhead the material energy is called Maya or the external energy. This energy is subdivided into two parts. In her three modes of nature which are called the quality of goodness, the quality of passion and the quality of ignorance, she is called Maya and in her capacity of supplying the ingredients of cosmic development (as the mother supplies ingredients for the growth of the child in the womb), she is called the Pradhan. The difference between the two names namely Prakrit and Pradhan has been explained in considerable (?) in the Srimad Bhagwatam (llth canto 24th chapter) as also there (in the 10th canto 63rd chapter). There the divisions have been enunciated in terms respective predominance. It is said "Oh My Lord, 'time' which is the cause transforming, 'Karma' or activity which is the primary cause, 'Daiva' which awarded the result of 'Karma' and 'Nature(?)' which is one's tendency—all these four items are creations of causal part or 'Maya' of the external energy. Subtle ingredients, material field, linking thread or the vital force false egoistic spirit soul, eleven sense organs earth, water, fire, air, sky combined together are the ingredients of make up this body. By bodily activities the seeds of 'Karma' are generated and again from 'Karma' another body is created. It is just like the fruit created out of the seed and again the seed is there within the fruit, the reciprocal cause and effects. And this repeatation of actions and creation of body is Maya. My Lord you are

transcendental to all these functions of material nature and therefore I do offer my obeisances unto you. The living entity primarily belongs to the causal part but still it has connection with the material part also. The causal part Maya has again three diverse active forces which are known as thinking, feeling and willing. Material ingredients are signs of 'Pradhan' Equilibrium of the modes of nature is known as 'Abyakta' or the non-manifested 'Pradhan' material nature. As explained above 'Abyakta' indicates no specific manifestation but everything in dormant condition. Thus we can express the non-specified stage of the Pradhan. Therefore by her causal part she is Maya and by the material part She is Pradhan. The nomenclature Pradhan is superior than May on account of her displaying a diversity in matter.

As we have explained above material nature is compared with the iron rod and the glancing power of Karan Vishnu is compared with the fire. When they are combined together the inert matter becomes heated and convulged in to various energies. Some of them are classified as material ingredients and others are classified as causal modes.

This is more clearly explained by Sri Kapildeva (incarnation of Godhead) in the Srimad Bhagwat 3.28.40. "When there is a fire, there are the flames, the sparks, the smoke and the fuel also. Everything being connected with the blazing fire in one sense each everything is identical with fire. And yet the fire is different from the flames etc. This example is complete in the sense that the material elements or ingredients are compared with smoke of the fire, the sparks are compared with the living entities, the flames are compared with the Pradhan. All of them being placed in relation with fire each and everyone of them has its specific activities but in the whole the Reality fire, which is simultaneously one and different from them, is the primeval cause of all causes. Therefore the Nature, which is given so much importance by the material scientist is powerful by the glancing power of the Personality of Godhead. Nature cannot be independant of the power of the Personality of Godhead. Forgetting the original nucleus of power if somebody gives importance to Natural laws (?) power it is something like mistaking the nipple like bunch of flesh of a goat as the source of milk.

According to the conclusion of the Vedic literatures the cosmic creation is manifested before the conditioned soul by the Absolute emanating His diverse energies. But to the materialists or more properly to the material scientists, the manifested cosmos is the creation of material nature. The Absolute or

Substance has diverse energies of which three are principal namely the spiritual energy, the material energy and the spiritual cum material energy. Those who have not heard the vedas from the authoritative sources, do conclude that Nature is the cause of material cosmos. The Vedantists or the followers of the Vedas do not admit it. According to the Vedantists the whole spirit is the substance and material nature is the shadow only. Therefore the Substance Who is Absolute Personality of Godhead is identically represented with His spiritual energies. The material nature is engineered with spiritual energy and thus it is able to manifest itself in diverse wonderful reactions. The living entities inspite of his becoming of the same spiritual energy, they prone to be attracted by the material energy and thus subjected to the conditional laws of nature from a time immemorial. Such conditioned souls are loitering in the material cosmos by repeatation of Karma and necessary acceptance of different material bodies. This conditioned state of the living entity has become possible on account of his misuse of spiritual consciousness. When he is liberated from such material conception of life, he can at once realize that spiritual service is the real platform of his eternal life. So long he is not liberated, he thinks himself as the mover(?) of material energy and thus engages himself in the false ownership or proprietorship of material nature in part or whole. His senses therefore are misguided with a view to material enjoyment and this misguided energy of the living being makes him a slave of the material nature.

The Lord impregnates the opposite material energy with His spiritual energy. The example is very appropriate when we say that fire and its heat both can make iron rod exactly like the fire to act like it although it is actually not fire. Therefore the material energy is a bye product of the spiritual energy. Foolish conditioned souls on account of their long association with matter wrongly concludes that the manifested cosmos is the creation of material energy. But a liberated soul, who has just overcome the illusory influence of material energy, can realize that spirit or Brahman is reality whereas the non-spirit matter is false. He can at once realize that the material nature can act only being empowered by the spiritual force. Material energy which is a perverted form of spiritual energy does present everything in a perverted matter bringing in thereby all inebrieties misconception and dualities in the matter. The conditioned soul is baffled in his attempt to draw out milk out of the bunch of flesh in the neck of a goat. In the same so long the material scientist will

continue deduct all powerful milk of material power from the source of material energy, they will be baffled in their attempt to have complete perfection of life. The material energy perverted as it is creates an illusory influence on the forgetful soul in the matter of non-acceptance of the real substance. When such misguided soul is liberated, he can see in the material nature two powerful oblivians of the name covering and misleading power. As there are two causes in the manufacture of a pot namely the remote cause like the potter and the elementary cause like the earth and wheel, in the same way the manifested material cosmos is remotely caused by the Supreme Powerful Absolute Personality of Godhead. Empowered by Him only the material nature moves and acts by the laws of nature fixed up by the Lord. And foolish materialist in his state of forgetfulness does not care for the Supreme Lord but thinks himself as the knower and enjoyer of matter.

The result of such forgetfulness of the relation of the Supreme Lord is to see everything in the manifested cosmos as material creation. But in fact the Absolute Personality of Godhead Shri Krishna is the Primeval cause of the spiritual and material creations as well as He is the origin of the marginal potency known as the living being. Material conception of things is the act of material energy where as spiritual conception of things is the act of spiritual energy. From the spiritual sources only we can realise that omnipotential energy is invested in the all powerful Personality of Godhead. He is great and His fragmental infinitesimal parts and parcels are the living entities.

It is a miserable misunderstanding that the Absolute Whole becomes divided into parts as also to think that the parts and parcels become again one with Him. In the matter of collectivism and individualism the Lord is the all powerful controller of all energies whereas the living being is one of the controlled energy of the Lord. When the controlled living being puts up in his natural position of being voluntarily controlled by the Lord, he is no more under the illusion of the material energy.

Now so far the transcendental glancing over the material nature by the Karana Vishnu is concerned, the Lord impregnates the material nature by that glancing. Such glancing over acts in two wise ways. The transcendental molecules of that glancing are particles of spirit or spiritual atoms which take different species of life according to their individual seeds of karma in the previous cosmic manifestation. And the Lord Himself by His partial representation creates the body of innumerable universes. And in each every

one of those universes he again enters as Garvodak Vishnu. His coming in contact with Maya is explained in the Bhagwat Geeta in the comparison of air or sky. The sky enters into everything material still it is far far away from us. This is the sum and substance of the creation of material cosmos.

In the Brahma Samhita which was compiled by Shri Brahma by his personal realization, the creative energy of the Lord is stated as follows:- "I offer my respectful obeisances unto the lotus feet of Govinda Whose one plenary portion is MahaVishnu or Karana Vishnu who creates the innumerable universes by the exhalation of his breathing. When he exhales out his outgoing breathing the spiritual seeds or the nucleus of the universes come out in the manner as the atomic particles are visible in the focus of the sun penetrating through a small hole. The dimension of such atomic particles are three times the measurement of a atom. In these days atomic research it will be an worth engagement for the atomic scientist to learn from this statement how the whole universe developed from the spiritual atom emanating from the bodily focus of the Lord.

Once Lord Brahma the head of the universal management came to testify the genuineness of Lord Krishna's appearance at the local Vrindaban. In order to test the power of Krishna, he moved all the flocks of cows and the band of cow boys who were roaming with Krishna. When he saw that in spite of such wholesale removal of Krishna's playmates—He was full again by His own potency Brahma accepted his foolishness. Defeated as he was he sang like this; (Bhag. 10.14.11) amongst other songs.

"My Lord just compare as to where I am, who is but a body made of material nature, ego and five elements and where your Lordship is Who is the source of all the seeds of universes coming out of the holes of hair of your body?" The purport is that a conditioned soul up to the limit Brahma, who can manage the affairs of the who universe, cannot be compared with Personality of Godhead who can produce numberless universes simply by the spiritual rays emanating from holes of hair of His body. Material scientist can take lessons from the utterances of Shri Brahma as to how insignificant we are in comparison to God. In this prayer songs of Brahma there is many thing to learn for those who are falsely puffed by some tiny accumulation of material power.

Here we are studying the immeasureable potency of Sri Krishna Who expands Himself first into Valaram as the original Samkarshan. He again expands Himself into 2nd Samkarshan in Vaikuntha. And the Karan-Vishnu or

Mahavishnu is another 4th expansion of Samkarshan. These different expansions of Krishna in the 2nd 3rd 4th steps are called His 'Kala' The Garvodashayee Vishnu is partial expansion of Mahavishnu or Karan-Vishnu. In the Satwata Tantra, the following reading appears in connection with the different expansions Known as Purusha Avatars.

"In the transcendental sky Lord Vishnu has Three Forms 1st one is the creator of material energy and is known as MahaVishnu avatar. The second one is called Garvodak Shayee Vishnu Who is the collectivity representation of all the numberless universes. And the third is called Kshiroda Shayee Vishnu Who is the Supersoul of every individual living entity. He is called also the Paramatma. Anyone who is able to understand these three expansions of Krishna can easily become liberated from the clutches of Maya."

The Khirodak-Shayee Vishnu is his turn, although He is plenary portion of another plenary portion, is the Primeval Lord of all incarnations such Matsya, Kurma, Varaha etc. In the Srimad Bhagwat these incarnations are described as either plenary portion or the portion of the plenary portion i.e. kala—but to distinguish Sri Krishna from them, it is clearly stated there that Lord Sri Krishna is the original Godhead. All these incarnations appear in occasionally when the people are disturbed by enemies of the king of heaven. The king of heaven called by the name Indra is the governing deity along with other assistant gods to make departmental management for water supply, air light etc. to inhabitants of all planets.

So far the cosmic creation is concerned, the Khirodak Shayee Vishnu is the All powerful Godhead and controls the actions of creation, maintenance and annihilation. The incarnations appears and disappears at intervals for the purpose of creation, maintenance etc. of the cosmic universes. As such the Karana Vishnu is the original incarnation. Srimad Bhagwat confirms this statement (2.6.42)

In the Laghubhagabatamritam 1st part there is some statement with regard to the appearance and disappearance of the incarnations. "The Primeval Lord Himself or through His different plenary portions do appear on account of some special function in respect of the material creation. And such appearance (?) represented by Himself or by His agent for some specific purposes is called Avatar or the incarnation. Such Avatars are of two different categories. One is He Himself and the agent is His devotee. Vasudeva (who appeared as the Father Sri Krishna) is His devotee. According to the

commentation of Srila Valadeva Vidyabhusan this material cosmic manifestation is a partial kingdom of God. In that kingdom God, sometimes God has to come down to execute some specific function. And the Plenary portion of the Lord, through Who, Lord Krishna executes such actions,—is called MahaVishnu. This MahaVishnu is Primeval beginning of all incarnations. The common folks presume it that material nature is accepted as all in all. She is the real enjoyer of everything. The Purusha or the conditioned soul is only the causal representation of material nature. But Bhagwat school has definitely realised it in its finer issue that material Nature is neither the Supreme nor the causal element. The material cause is awarded by the glancing of the Lord and the causal part Maya both of them are energies of the Lord. And the plenary portions of the Lord, Who thus impregnates the gross material nature with such power of production—is called the incarnation or incarnations. Such plenary portions are as good as the Lord Himself in all respects but because their respective functions are concerned in the matter of material affairs, such plenary portions are sometimes called incarnation of the material Nature.

The conclusion is therefore that the original incarnation is Karan Vishnu or Mahavishnu. Other manifestation such time, space, mind, intelligence, earth, water, fire, air, sky, ego, three modes of nature namely quality of goodness, passion ignorance, the sense organ, the all pervading form, the Absolute, movable and immovable living beings all of them are different energies of the Lord. That is the verdict of Srimad Bhagwatam. This is also confirmed by Suta Goswami when he was speaking before the assembly of many many Rishis at Naimisaranya. He said that as the mission of creating the material cosmos, the Lord expanded Himself as the First Purushavatar full with sixteen energies of material Nature.

The sixteen energies are mentioned in the Laghu Bhagwatamritam as follows:—(1) Shri (2) Bhoo, (3) Leela, (4) Kanti, (5) Kurti, (6) Tusti, (7) Geeh, (8) Pusti, (9) Satya, (10) Jnanajnana, (11) Jaya Utkarsini, (12) Vimala (13) Yogmaya (14) Prahlei, (15) Ishana (16) Anugraha. These sixteen energies are said to be existent in Vaikuntha.

Shri Valadeva Vidyabhusan has made a commentation on the Laghu Bhagabatamrita and he says that the above energies are also known as (1) Vimala (2) Utkarsini, (3) Jnana (4) Kria, (5) yoga, (6) Prahvi, (7) Satya, (8) Ishana (9) Anugraha altogether nine only. And in the Tatwa Sandarbha of

Srila Jiva Goswami (117) they are described as Sria, Pusthya, Gira, Kantya, Kartya, Tusti, Laya, Urjia, Vidya, Avidya, Maya, Sambid, Sandhini, Ahladini, Bhakti, Munti, Vimala, Ayoya, yoga, Prahvi, Ishana, Anugraha, Sria, etc. All these different energies act in different spheres of the Lord's supremacy.
The Absolute Truth Personality of Godhead is the sustainer of everything manifested by His varied energies as mentioned above (?) yet as the Supreme Super Soul He is within everything. So He is without and within everything. And although He is so connected with the material creation by His becoming the sustainer as well as the Super Soul—He is transcendentally situated above the material creations. How the Lord is transcendentally situated is described in the Laghubhagabatamritam as follows:—
"As the directive authority of the modes of material nature, the Absolute Lord is related with material creation by the term 'yoga'. And this 'yoga' is the link for reviving the connection of the living being with the Lord. He is not therefore one of those who are conditioned by the laws of Nature. That is transcendental position or 'yoga' The modes of Nature or the 'Gunas' means the laws of Nature. And to control the laws of nature, the trio deities namely Brahma, Vishnu, and Mahesware are three principal controllers. To be controller of the laws does not mean that the controller is the victim of such law. This connection as controller is technically known as 'yoga' therefore the Lord is never conditioned by the laws of nature. This is confirmed in the statement Dramila of the Navayogindra group—as described in the 11th Canto of Srimad Bhagbatam. It is also clearly explained in the 1st canto of Srimad Bhagbatam (chap 11.38) that the Supremacy of the Lord is exhibited in His acts of the material world without being affected by the laws of material nature. There are may liberated souls in this material world who are never illusioned or attracted by the laws of Nature and what to speak of the Lord.
The conclusion is that notwithstanding His relation with material nature in the acts of material and efficient causes He is never to be conceived as one who is within the laws of Nature. The Bhagwat Geeta confirms this that the whole manifestive creation is sustained by the Lord and still the Lord is within the material world. And again neither the Lord is within the material world nor the world is sustained by Him. This is the philosophical truth of becoming simultaneous one and different from one another.
It is explained as follows: Nothing is possible in existence without being energized by the will of the Lord. The whole manifested creation is therefore

resting on the energy of the Lord. We should not for that reason accept everything as the Lord. Atheistic attitude of aversion to the Lord is called Maya and such attitude does not exist in the energy of the Lord. This is called an illusion or a thing appears to be true but has no place in the Absolute Truth. Therefore when the Lord descends on this material world, he does not become something made of matter. That is an illusion only the fools, according to Bhagwat Geeta, consider it that the Absolute Truth is impersonal non manifested because they do not know the transcendental nature of the Lord. The Lord is always transcendental when He is beyond our vision as well as when He descends before us. He does not change anything of His Personality neither He becomes from imperson to a Person. And everything related with His Personal Pastime is also transcendental. He descends in the material world for different functions of His transcendental nature.

And at the same time the material nature also cannot exist independantly as a separate identity. The Personality of Godhead Vishnu does not for that reason mix up with the modes of nature and His transcendental personality does not become anything like enjoyable matter. That is His prerogative all powerfulness inconceivable by the infinitesimal living being.

In the Bhagwat Geeta this fact is corroborated in 9.4-5 as follows:—"I am all pervasive all over the universe by my impersonal feature. Everything created is sustained by Me and yet I have nothing to do with anything of the matter. Then again all material creation do not rest upon Me although I am the sustainer and I am the producer of everything material." That is the inconceivable transcendental nature of the Lord.

Thus the first Purushavatar extended for this purpose of material creations is the plenary portion of Shri Nityananda Rama. And this much is the explanation of the 9th sloka.

The tenth sloka explains as follows:—" I do worship the lotus feet of Srila Nityananda Rama whose second plenary portion is the Garvodayashayee Vishnu from whose navel a lotus stem has grown up as the store house of all the planets and the lotus is the birth place of Brahma the superintending deity of this universe."

The Karana Vishnu creates all the innumerable universes and after this He enters in each of them by extending Himself as Garvodaka Shayee Vishnu in numberless forms. When He enters into the universe, He sees everything full of darkness and there is no place to rest. He thus creates a reservoir of water

by His perspiration and fills up half of the universe by that water. This universe is calculated to be 400,00,00,000(?) four hundred crores of miles in diameter. The universe is round. And there are numberless other universes smaller and greater than this all tacked together at the end of spiritual sky where there is the Karan ocean the place Karan Vishnu is lying within the water.

In each universe half of it is covered in water and the other half accomodates the fourteen planetary systems called by the names (1) Bhu, (2) Bhuva, (3) Swa, (4) Maha, (5) Jana, (6) Tapa, and (7) Satya. All these planetary systems are situated on the top and the other seven systems called by the names (1) Tal, (2) Atal, (3) Vital, (4) Nital, (5) Talatal, (6) Mahatal and (7) Sutal, all these are situated down the Bhuloka planetary system where we are at present. All the downwards planetary system is called in total as Patal. Out of the top side planetary system, the planetary systems at the end of Swah loka—they are called Swarga and the rest is called Marta. The whole universe is thus known as Triloka also.

Within the Satyaloka planetary system there are paticular planet which is a duplicate of the Vaikuntha planets in the spiritual sky where there is ocean of milk within which there is island called by the name Swetadwipa on account of its being placed on the milk-white ocean.

And in the down reservoir of water first created by the perspiration of Garvodaya Vishnu the lies on the Sesha Plenary expansion of Vishnu. There is a good description of this Sesha Form of the Personality of Godhead in the Bhagwat as also in the four vedas chanting like this

Sahara sirsa purusha sahasrakshya sahasrapat.

Sa bhumim viswato vritwatyatisthaddasangulam.

This Vishnu Form is called Annantasayanam Who has thousands of hand and legs, thousands of eyes, all Who is active generator of all the incarnations within the material world. From His navel grows a lotus stem the birthplace of Brahma the head man of the universe.

The fourteen planetary systems are accommodated within the stem. Brahma the head man of the universe is living entity like a man with inconceivable invested power. But Vishnu who maintains the equilibrium of the universe is Personality of Godhead and as such He is transcendental to cosmic situation. Maheswar who destroys the whole thing at the end of creation is via Media between Vishnu and Brahma. His position is less than Vishnu but He is

greater than Brahma. Maheswar or Lord Shiva is not an ordinary living being neither He is equal to Lord Vishnu. The comparison is effectively made in the Brahma Samheeta that Vishnu is like milk whereas Shiva is like the curd. The curd is nothing but milk but it is not milk also.

This Garvodaya Shayee Vishnu is in fact Hiranyagarva Antaryami and the efficient cause of creation. A plenary portion of Him is called 'Virata' or 'Viswarupa' which was exhibited to Arjuna as described in the Bhagwat Geeta. In the Mahabharat (Narayana pakhyam, Moksha dharma in the Shantiparva chap: 339.70-72 and 340.27-28) it is said that the Personality of Godhead Who is known as Pradyumna is also Aniruddhya and the Sesha also the progenitor of Brahma. The purport is that Garvodak Shayee Vishnu and Khirodakshayee Vishnu both are identical Personalities and plenary expansions of Pradyumna who is original Deity of Padmayoni (Brahma). Pradyumna gives Brahma all inspirations and direction for cosmic management. A full description of Brahma's birth is given in the Bhagwat (3.8.15-16).

In the Laghubhagbatamritam it is said like this:—"The pastimeous four handed Form of Garvodashayee Vishnu enters within the stem of navel lotus and is celebrated as 'Vishnu'. This Lord Vishnu is the Super soul of all the living entities of all descriptions. In the Satwata Tantras there is a mention of the 3rd Purusha avatar who is the Supersoul of every living being. That third Purusha avatar is no other than this pastimeous form of Garvodashayee Vishnu as mentioned above.

Out of the three modes of nature or laws of nature the one, which is known as goodness (Satwa), is dominated by Lord Vishnu and therefore He is known Satwa Tanu. And for this reason the Vishnu Who lives in the milk white ocean is called Satwa Tanu. In other words the quality of goodness in the laws of nature is an outward function of Vishnu and thus He is known as Satwa Tanu. In the tenth canto of the Bhagwat the Lord (Hari) is described as transcendental. And because He is the Primeval Lord, He is the source of knowledge for Brahma and other directing gods. Anyone who worships the Lord Vishnu or Hari, does also attain the transcendental position. One can therefore derive the highest benefit from this Satwa Tanu Personality of Godhead.

So far is the explanation of the 10th sloka and let us now try to explain the 11th sloka which runs as follows:—

"Let me offer my respectful obeisances unto Srila Nityananda Rama Who is

the Super soul of all the living being as the Lord Vishnu in the ocean of milk and Who is the maintainer of them. He is the primeval Deity of the cosmic creation.

Regarding the ocean of milk, there is a description of all the different kinds of ocean within the universe like this in the 'Siddhantasiromani" an astrological regulation. Within the universe in different places or in different planets there are different kinds of oceans also such as (1) Saline ocean, (2) Lactic ocean, (3) Curdic ocean, (4) Fatty ocean, (5) Saccarine ocean, (6) Vinum ocean and (7) Pure aquatic ocean. So there are seven different kinds of oceans out of which we have only experience of the Saline ocean on earth. The ballistic missile throwers in the outer space will do well to search out other oceans in other planets and see the wonders of God's creation. On the southern side of the ranges of Saline oceans there is the ocean of milk. Lord Vishnu the maintainer of this universe resides there. He is worshipped there in His lotus feet by the directive gods like Brahma others.

In the Laghubhagabatamritam there is reference of this ocean of milk while describing all about Vishnu. It is said there as follows:—"On the top of Rudraloka (the planet which, occupied by Lord Shiva) another planet with circumference of five hundred billions of miles called by the name Vishnuloka, which is almost inaccessible by any mortal being. And above this on the top of Sumeru there is a great saline ocean in the midst of which there is a golden island called by the name Mahavishnuloka. This ocean is sometimes visited by great personalities like Brahma and others. In that golden island Lord Vishnu and His consort Laksmi sleep on the (?) of Sesha continually for four months. On the eastern side of Sumeru there is another sea of milk in which there is white city where the Lord can be seen sitting on a throne of Sesha accompanied by His consort Lakshmiji. In that residence also during four months of rainy season, the Lord takes rest asleep. The Setadwipa in the milk white ocean is just situated on the south of this range of Saline ocean. The area of that Setadwipa is calculated to 200,000 miles. This island is transcendentally beautiful with all desired trees and decorations for pleasing the Lord Vishnu and His consort.

There is reference of this Setadwipa in the Brahmanda Purana also as there is in the Vishnu Purana and Mahabharata. In the Padmapuranam also there is reference of this Setadwipa. In the Bhagwat Puranam (11.15.18) the following reference is made regarding the Setadwipa. "My dear Uddhava, you may know

it that My transcendental Form of Vishnu in Setadwipa is identical with Me in Divinity. Any one, who places within His heart this Lord of Setadwipa, can surpass the pangs of six material tribulations such as (1) hunger (2) thirst, (3) Birth (4) Death (5) Lamentation and (6) Illusion. This means that one can attain to His original transcendental form."
This Lord Vishnu, Who lies on the ocean of milk, incarnates Himself as various incarnations to maintain the laws of the cosmos and to annihilate the causes of disturbances. Such incarnations are visible in each and every Manwantar i.e. in the course of the reign of a Manu who lives for 71 x 4 x 4300000 years. During one day Brahma such fourteen Manus take their birth and dies again to yield place for the next other. The denizens of heaven who live in the planetary systems beginning from the Swar, as said above, cannot even see the Lord Vishnu living in Setadwipa. They can approach up to the beach of the milk ocean without being able to reach island and from such distant place only they can transmit the transcendental sound produced by prayers of the Lord. These prayers are offered at the brink of the milk ocean at some special occasion when an appeal is made to the Lord for appearing in His incarnational Form for the purposes mentioned above. Therefore the Lord of Setadwipa is immensely potential for making and unmaking things in order. And Srila Nityananda Prabhu, being Valadeva Himself the original Form of Samkarsana is the original Form of this Lord of Setadwipa. This Lord of Setadwipa also expands Himself as the Sesha Naga who sustains on His innumerable hoods all these distributed planets within the sky. All these huge global spheres are compared with a grain of mustard resting on the spiritual hoods of Shesa Naga. Material scientists' law of gravitation is a partial explanation of Lord Samkarsana. The meaning of gravitation almost corroborates with the etymological meaning of Samkarsana. We can just think of a mustard seed resting on the hood of a serpent and in that process all these planets are resting and revolving on the hoods of Shesa Naga. As described before the diameter of the universe is 400,000,000.0 four hundred crores of miles and the hoods of Shesa Naga is thus distributed everywhere partially realized by the material scientist in the laws of gravitation and global pull. There is reference of this Shesa Naga in the Bhagwat Puranam (5.17.21 and 5.25.2). It is said there as follows:—"Oh my Lord! the hymns of the Vedas proclaim that you are the effective cause for creation, maintenance and destruction of the cosmos, but in fact you are transcendental to all these

limitations. You are therefore known as the unlimited. On your thousands of heads, the innumerable global spheres rest like the grains of mustard and as such you have therefore no perception of their weight as they are so insignificant."
"There are thousands of hoods of this Lord Ananta Deva and in each and every one of them sustains a global sphere which appears like a grain of mustard."
And in spite of such limitless potencies, this plenary expansion of Lord Vishnu known as "Ananta' "Sesha' etc. do always considers Himself as the servitor of Lord Krishna the Primeval eternal Form of God. He does not know anything except the service of the Primeval Lord.
Srila Jiva Goswami Prabhu has delineated about this Sesha Naga, in his "Krishna Sandarbha" (86 A part[?]). He says as follows:—"Shri Ananta deva has thousands of faces and He is Absolute (?) plenary portion of the Absolute Personality of Godhead. His Personality is always ready to render services unto the Lord and therefore He waits in His front. The first plenary portion of Vṛsudeva (the son of Vasudeva) is Samkarsan. He is Absolute because He appears Himself without any others help. He is transcendental and unlimited on account of His becoming not under the influence cosmic time and limitations of its space. He exists as Sesha with thousands of faces. In the Skanda Puranam (while glorifying the opulence of Ajodhya) there is reference of Sesha. The King of heaven Indradeva began to address Lakshmanji who assumed the form of Sesha. He said, 'My Lord, you can now return to your eternal abode Vishnudhama. Your plenary form Sesha, with thousands of hoods, has also appeared.' Saying this the King of heaven returned to his place after dispatching Lakshman in the regions of 'Patal' The idea is that Lakshmanji, Who belongs to the Samkarsan group, appears with Rama when 'Sesha' also merges into Lakshmanji. And when the Lord disappears Sesha again separates Himself from the Personality of Lakshman and goes back to His own abode in the Patal region and Lakshmanji goes back to His abode in the Vaikuntha region. Sesha exists in the last and He is identical with the Primeval Form."
In the Laghubhagwatamritam, the following description is there. "Sankarsan of the second quadruforms appears as Rama taking with Him Sesha Who bears the global spheres. There are two features of Shesha. One is the bearer of the globes and the other is bedstead servitor. The 'Sesha' bearer of the globes is the

potential incarnation of Samkarsan and such He is sometimes described as 'Samkarsana' also. The Bedstead feature of Sesha always presents Himself as the eternal servitor of the Lord."
This Ananta Sesha Personality of Godhead glorifies the potencies of Lord Krishna constantly and although He sings like that, there is no limit of His (Shri Krishna's) potencies. The Kumaras (Sanak, Nanatan, Sananda, Sanatkumar) hears Srimad Bhagwatam from His lips. He is always full in ecstasy by glorifying the Lord.
So far His servitorship feature is concerned, He transfers Himself in the form of spiritual canopy, slippers, bedstead, pillow, garments, rest, residence, sacred thread, throne, etc. He serves the Lord in so many forms of services. Practically He only knows what is actually Krishna and therefore He is known as 'Sesha.'
Lord Nityananda is the sum total of so many plenary expansions of Lord Shri Krishna. We can simply make a rough estimate of Shri Nityananda Prabhu simply by delineating on these subjects.
In the highest conception of the Absolute Truth, there is no distinction between the incarnation and the incarnator. The original eternal Form of the Absolute Personality of Godhead is called the incarnator whereas His plenary expansions in all subsequent stages are called incarnations. All of them are one and identical. As such some devotees who have no specific knowledge in the matter of different incarnations, do sometimes designate Nityananda Prabhu as the incarnation of Ananta just like it is sometimes assumed by some such devotees that Lord Krishna is the incarnation of Vamandeva. As such statement are made by pure devotees, they are as much right in the ultimate conception of the Absolute Truth.
This is also discussed in the Laghubhagwatamritam as follows:—In the slokas of the same the author author has refuted all arguments in the conclusions of "Krishna is the incarnation of Vishnu in the ocean of milk" "Krishna is the incarnation of Vasudeva the first plenary expansion of Narayana in Vaikuntha." "Krishna is the pastimeous Form of Narayana" etc. The author of Laghu Bhagawatamritam quotes a sloka from the Bhagwat 3.2.15 which states "Lord Krishna descends from His abode in this material world, accompanied in His own Person, by all His expansions as Narayana in Vaikuntha and all other plenary portions dominating over the material and spiritual worlds—exactly in the manner as fire comes out of match wood manipulation, when His

peaceful devotees like Vasudeva, are disturbed by some conditioned souls like the awful Kamsa or similar other demons."
Therefore Lord Krishna descends merging with the identities of Narayana in Vaikuntha. He is always in link with all the Purushavatars as also other incarnations like Sri Rama, Nrisingha, Varaha, Vaman, Naranarayan, Hayagriva, Ajit etc. At Vrindaban sometime Lord Krishna exhibits the functions of such incarnations. Therefore the statement of Brahmanda Puranam that Lord Shri Krishna appearing as the son of Nanda Maharaj is no other than Purushottam or the quadruforms in Vaikuntha or the Lord of Setadwipa, or Narayana the friend of all Naras (living beings). All different incarnations do merge into the Person of Lord Krishna like the burning sparks of fire which come out of the fire and again merge into it."
On all these authoritative statements it is concluded that Krishna's being is Naranarayana, Upendra or Vaman the Vishnu lying over the ocean of milk or the Lord of Vaikuntha etc. as defined in different Puranas. And as such there is no discrepancy in such statements of mixing up between the incarnations and incarnator.
Now coming to the original point that Shri Chaitanya Mahaprabhu is Lord Krishna Himself, it is natural to conclude that Lord Shri Chaitanya Mahaprabhu could perform all the different parts of different incarnations. And everything was due to Srila Nityananda Prabhu who serves Lord Chaitanya in different manners. Sometimes He serves Him as the Preceptor, sometimes as a friend and sometimes as a servant. And all these parts were displayed at Braja during the advent of Lord Krishna. The two brothers in a childish way, played the part of oxen and fought with one another in a mock-fight. Sometimes Shri Krishna massaged the legs of Valadeva. Shrila Nityananda Prabhu always represented Himself as the servitor of Lord Chaitanya. In the Srimad Bhagwat the following statements are made in connection with mutual playful dealings between Krishna and Valaram. It is said there that (Bhag 10.11.21) the two brothers like ordinary boys imitated the groaning of oxen fight with one another; and sometimes they imitated the natural voices of ducks and peacocks Both of them wandered in the wilderness by such imitation of animal voices.
Sometimes, tired by such playful pastimes Shri Krishna Himself lay down on the ground resting the head on the thighs of the cowboys and some times He caused Valadeva to lie down and massage His legs with His own hands.

And all these playful pastimes of the Lord caused suspicion in the mind of Brahma. In order to test His Lordship Brahma by his own mystic power vanished all the flocks of cows and cowboys but this mystic power of Brahma was retaliated by Shri Krishna in the act of substituting again all of them (the cows and the cowboys) in the field. Brahma was astonished by such wonderful retaliation and began to think as follows:—

"What is this mystic power? Is it done by some demigod, man or demon? There is no body second than me, who can reply to my mystic powers except my Lord Himself."

Therefore nobody can surpass the Lordship of Shri Krishna. In the Bhagwat one incidence is made as follows:—(Bhag 10.68.37). The Kauravas in order to flatter Valadeva for joining their side, began to say ill of Shri Krishna. By such action Valadeva was angry and informed the Kauravas as follows:—

"What is the value of a royal throne before Shri Krishna whose lotus feet is always adored by the crowns of Kings and emperors. Not only that all the dominating gods such as Brahma, Shiva even Myself (Valadeva Himself) and Laxshmi—all of us are either plenary portions or part of plenary portions of Shri Krishna."

Therefore Lord Krishna is the Absolute Supreme Personality of Godhead and all others are His servitors. All of them dance like a doll manipulated by Him (Lord Krishna).

Therefore the conclusion is that Lord Shri Chaitanya Mahaprabhu is alone the Supreme Lord and all His associates are His plenary portion or servitors. His superiors, Lord Nityananda, Shri Adwita Acharya Shri Nibas Prabhu and all such personalities either superior, senior or contemporary—all of them are His associates to help Him in His planned pastimes as Lord Shri Chaitanya Mahaprabhu and with their help only Shri Gour Sunder executes His own will.

Amongst them Shri Adwita Acharya and Srila Nityananda Prabhu are principal associates and they are plenary parts. They are chief assistant in the performances of Lord Chaitanya's mission.

Although Shri Adwita Prabhu is also the Personality of Godhead, He is the servitor of the Lord even though Lord Chaitanya took Him to be His superior preceptor. Lord Chaitanya respected Adwita Prabhu as His superior preceptor because He was a contemporary of Lord Chaitanya's father Jagannath Misra. Besides that both Adwita Prabhu and Iswar Puri were direct disciples of

Madhabendra Puri. As such Adwita Prabhu was a God-brother of Iswar Puri who happened to the preceptor of the Lord. In that the God-brother of one's spiritual master is as much respectful in spiritual relation also. All these considerations made Srila Adwita Prabhu a superior to Lord Chaitanya. Nobody can estimate the truth about Shri Adwita Prabhu. It is due to Him only that Lord Krishna appeared as Lord Chaitanya to deliver the fallen souls of the world.

In the previous advent of the Lord as Shri Rama, Shri Nityananda Prabhu appeared as the younger brother of the Lord as Lakshman and He served Lord Ramachandra in all respects. The characteristics of the pastimes of Shri Ramchandra, from material point of view, is full of miseries. And Shri Laxaman agreed to under all these sufferings without any protest as He appeared to be a younger brother. He remained silent although He was sorry at His heart. This is specially referred in the matter of Sitajee's exile in the forest by the order Shri Ramchandra and the order was carried by Laxamana without protest although He was grievously sorry at heart. And to recompensate this subordinate position of Laxamana the Lord Himself became younger than Him (Valadeva) but yet He (Valadeva) served Him (Krishna) in various ways. Rama and Laxamana are plenary portions of Krishna and Valarama but during the time of appearance as incarnations all of them merge into one another to fulfill the mission. It is only a sense of feeling as older and younger but factually the Personality of Godhead is one manifestating in various plenary parts and expansions inconceivable by the ordinary brain. The fact is therefore explained as follows in the text of Brahma Samheeta (5.58).

"The Lord expands Himself by many plenary parts and parts of the parts such as Rama etc. and yet the original Form is Lord Krishna. I therefore offer my respectful obeisances unto the Personality of Godhead Shri Govinda."

In the Laghu Bhagabatamritam, there is some explanations about Rama as follows:—

"In the Vishnudharmottar Rama, Laxmana, Bharat and Satrughna are described to be incarnations of Vasudeva, Samkarsan, Praddyumna and Aniruddha respectively. And in the Padmapuranam Lord Ramachandra is described as Narayana Himself whereas Laxamana Bharat and Satrughna are described to be Shesa, Chakra, and Sankha (the conchshell in the hand of Narayana) respectively." It is also said there that Laxamana Bharata and Satrughna are these expansions of Shri Ramachandra—as they are His trio

forms.
Now what is important to us is that we have to understand Lord Chaitanya as the same Personality as Krishna whereas Nityananda Prabhu is the same Personality as Ramachandra. And in the present context of Leela or pastimes Shri Nityananda is meant for fulfilling all the mission of Lord Chaitanya.
The author says that it is not an easy task to know the glories of Lord Nityananda but he has just tried to explain it in fragments of such glory by the mercy of the Lord.
He tries to explain another incidence of His (Lord Nityananda's) causeless mercy in connection with his personal affairs. By this incidence it is experienced as to how Lord Nityananda can raise a fallen soul to the highest standard of spiritual life. They are not to be expressed because of their confidential nature as the Vedas and yet a sense of conferring personal gratitude(?) they are to be exposed to show how much merciful is Lord Nityananda towards His devotees. He begs therefore pardon of Lord Nityananda for this disclosure of confidence but he wants to expose it on account extraordinary ecstatic feeling of the mercy of Lord Nityananda. The incidence is as follows:—
"Minketan Ramdas is the name of one of His (Lord Nityananda's) devotees. He used to visit the residence of the author now and then and was absorbed in the acts of singing and chanting of the holy name of the Lord. One day he was invited at his residence for dinner and the transcendental devotee came and sat on the courtyard of the house. And all the Vaishnavas present there showed their respect for Ramdas. In his jollymood he used to get up on somebody's person and sometimes he used to beat others with his flute rod or by his hand. But he was always full in tears in both the eyes and any one and every one could see Him always in that state. He was so transcendentally situated that one could see him dull at one part of his body while in the other part it was severely palpitating. And the most astonishing effect was seen as soon as he used to roar like a lion in chanting the holy Name of Lord Nityananda.
"A priest of the name Gunarnava Misra was engaged there for the service of the family deity. And it was peculiar that while other Vaishnavas showed their respective mood of obeisances, this Gunarnava Misra was reluctant to do it for reasons best known to him. This was observed by Sri Rama das with reluctance and he compared the priest with the son of Romaharsan Suta who did not

leave his lecture-chair (called Vyasasana where scriptures are recited by some speaker) even at the presence of Valadeva the Personality of Godhead. This is a reference from an incidence occured at Naimisaranya some thousands of years before. Ramadasa could understand it that the priest Gunarnava Misra had less respect for Lord Nityananda and he did not like that attitude of the priest. The priest, however, did not protest the insult offered to him by Ramadasa but later the authors elder brother had some discussion with Ramadas. From that discussion it appeared that the elder brother of Kaviraj Goswami also had more respect for Lord Chaitanya Mahaprabhu than that for Lord Nityananda. By such attitude of the elder brother, Ramdas was not satisfied and the author Kaviraj Goswami also protested this attitude of his elder brother. Kaviraj Goswami said there is no difference between the two brothers (Lord Chaitanya and Lord Nityananda). They are one and the same Person and therefore to show respect to one and minimise the other is something like the logic of begging the question. The conclusion is that if one of them is showed respect excluding the other it becomes an object of hypcrisy and if both of them are not accepted then it becomes an act of infidelity. So in both ways the elder brother stands to be in fault.

And on the point of this remonstrations Meenketan Ramdas became angry and broke his flute resulting in the degradation of Kaviraj Goswami's elder brother. That is the story of the power of His (Srila Nityananda's) devotee.

The next incidence is how he (the author) was favored by the Lord. The author chastised his elder brother on account of his rigidity in the dealings of his one sided faith and this was approved by Lord Nityananda, as He appeared before him (the author), in that very night.

The residence of the author is situated at village Jhamatpur (near Naihati) about four miles off from Katwa in the district of Burdwan W. Bengal The author was fortunate to have an audience of Lord Nityananda there in dream. And on His appearance the author fell prostrate on His feet and the Lord in return kept His feet on his head. The Lord asked him to stand up again and again and he then stood up to see Him clearly. The author saw an wonderful feature of the Lord. He appeared to be in the lusture of His body as polished blackish with well built tall figure seeming to be as attractive as the cupid in a martial spirit. The hands were beautifully moulded, so also the legs and lotus eyes. He wore a turban of glittering silk on head and he was clothed in silken dhoti. Golden rings were hanging on His ears and golden bangles encircled His

wrist. Sounds leg bells rang and were heard from His lotus feet and His neck was garlanded with heaps of flowers. The whole body was smeared with the pulp of sandalwood and the forehead was decorated with marks of devotion. His movements were as grave as that of an elephant. His face was as beautiful as the moon and His teeth were as beautifully set as the seeds of pomegranate. He was waving left and right in a mode of ecstacy and He was uttering the sounds of Krishna and Krishna. There was a red stick in His hand commanding like a lion and His beautiful legs were crowded by dones

Contribution of Lord Chaitanya to the People of the World

[Bengali script omitted]

(Contribution of Lord Chaitanya to the People of the World)
1. The President
2. His Father Late Sisir Kumar Ghose
3. Late Kedar Nath Dutta Bhaktivinode initiator of Sisir Babu
4. Allahabad or Prayag is the birthplace of the seeds of transcendental Love of Godhead as they were implemented here first in the heart of Srila Rupa Goswami.
5. Lord Chaitanya appeared Himself as He does in terms of Bhagwat Geeta. [Quote in Bengali script]
6. Lord Chaitanya is Sri Krishna Himself in the garb of a devotee for the benefit of the fallen people of Kali yuga.
7. He is Personality of Godhead Sree Krishna Himself and is supported by Vedas, Puranas and Upanishads. [(a) to (f) of quotes in Bengali script]
(8) As such He was recognised Sreela Rupa Goswami, Sreela Sanatan Goswami, Sreela Sarba-Bhouma Bhattacharya and others.
(9) He is [Bengali script]—because He was observed in that way by shrewd politicians like Sree Rupa & Sanatan Goswami. [Bengali script]
10. Sree Chaitanya Mahaprabhu actually diagnised the real disease of human

being and He contributed the actual remedy for its cure.
(11) Sri Nehrujee urged the other day (March 5/3/52) the medicos to seek cure for mind of man. He said amongst other things, "We go in for public health, sanitation and all kinds of preventive measures, rather than wait for him to fall ill and then treat him. Why not apply that in larger sphere and prevent something which you will have to deal with later in much more difficult form. That will take you to sociological and other spheres of human activity but when you cannot separate them and doctors, who more especially than others, have to face all these problems. So, perhaps when wise men like you gather together, you might think of the ills and diseases of humanity as a whole which create so many conflicts and trouble and come in the way of human progress.
(12) What is thought now by leaders like Sri Nehru and others of the ills and diseases of humanity as a whole—was long long ago tacked(?) by Lord Chaitanya and the remedy for cure of the disease was contributed by Him.
(13) Lord Chaitanya personally wrote only eight slokas known as [Bengali script] and by and in the very first satnza of that [Bengali script]—He diagnosed the disease of humanity as the malady of mind.
(14) [Bengali script]
(15) The malady of the mind is a short of 'Double Pneumonia' disease divided in two faces of which one is forgetful ness of the relation with the Absolute Truth and the other is a false conception of enjoying the manifested world.
(16) The false conception of enjoying the material nature has baffled humanity repeatedly but still some of them are so fool that they are reluctant(?) to get relief from the Supreme.
(17) In the Bhagwat Geeta such fools are described as [Bengali script 4 lines]
(18) A vivid description of such Mudhas and Asuri bhavam asritah(?) are given in the Bhagwat Geeta as follows (Bhag. Geeta Chapter 16 - slokas 8-20) [Bengali script]
(19) Sree Chaitanya Mahaprabhu appeared Himself to save these [Bengali script] from going down and down to the lowest stratum of hell and He prescribed a simple remedy namely Sree Krishna Sankirtana.
(20) [Bengali script 4 line sloka with verse reference]
(21) By the first instalment result of Sree Krishna Sankirtana, the malady of the mind of man is cured. And by the second instalment all the (?) conflicts and troubles, created by a diseased mind, are extinguished.
(22) We should only know that the Name of Krishna or Godhead is

identical(?) with Him. [Bengali script 4 lines, 2 slokas]
and therefore we must give reception to the holy Name of God as we ought to have given reception to the Personality of Godhead.
(23) Any living entity irrespective of species of life, nationality, creed and color can join such congregational chanting or deliberation of the science of the Name of God.
(24) That process only will awake the dormant sleeping lion encaged in the material body and engage him in the real work of eternal life. That process will detach him from the illusory engagement of so called enjoyment of the material world.
(25) Beginning from Ravana, Hiranya Kasipu from the age of Satya-yuga down to this age which produced Hitler, Mussolini, Tojos and others no body has been successful in the plan of false material enjoyment and we must know it for certain that no scientist or no politician will ever be able to finish this task first inaugurated by such great Asuras as Ravana.
(26) Let us no more be conducted by the illusory Energy known as Maya. Let us take shelter under the lotus feet of Sree Chaitanya Mahaprabhu.
(27) Sri Jawaharlal Nehru has made so many plans and we request him to make another plan for understanding the contribution made by Lord Chaitanya. It is very simple and sublime at the same time. Sri Tushnu Kanti Ghose can take the initiative for propagating this movement in an organized and scientific way so that the people (?) would can take it up and be benefitted by it.

Devotee and the Divinity

Devotee and the Divinity

A pure devotee is just like the Desire-Tree from whom we can have on request everything desireable. This is no myth or bluff but it is actual fact. The devotee can deliver to us the mercy of God and what is not obtainable by one who has got the mercy of God? Therefore the devotees are the most magnanimous in their charitable disposition of mind. They are also the deliverer of the fallen souls and we need to offer our obeisances unto their lotus feet so that we can invoke their blessings in our all attempts.

The highest authority for benediction is God Himself and the Devotees are His custodians. If a devotee desires to bestow upon us the mercy of God, he is quite competent to do it in all respects. Such devotees are called Mahatmas i.e. those who have surpassed all narrowness of the mind because supramentally they depend upon God & God alone they enchant(?) His glories and discuss about His wonderful acts. All these make the devotee just qualified to accept everyones' obeisances and the devotee as respectfull as the Personality of Godhead Himself. There is no difference between them qualitatively.
I must think always myself as the most fallen soul as I am so by dint of my mundane attachment and if I surrender unto the devotee, surely he will protect me in all respects: I am a needy man, constantly suffering from the pangs of insufficiency and the devotee is as above mentioned, the desire tree from whom I can have everything that I may desire. The devotee is not a miser like the mundane people and had he not been so, I could not have satisfied all my needs from him only. The Divinity has empowered the devotees to deliver the fallen souls like me and by nature they are not only kind but also liberal and munificent. They are not poor either in knowledge or in opulence. Therefore, if we at all want to satisfy our all (?) needs, we must approach the devotee only; otherwise if we approach any other person, not only not our desires will be satisfied in full but also we shall imperceptibly accumulate a range of inauspicious things which will baffle our desire to become complete and self-sufficient.
If we have to approach therefore a devotee of the nature described above, we must have at last the preliminary knowledge for discriminating a pure devotee from the nondevotee. Let us first of all understand what are the other (?) that co-exist along with the pure devotee. The devotee is relatively known with the existence of the Divinity or the Personality of Godhead who is the Fountain head of everything that be. (?) along with the existence of a devotee and the Personality of Godhead, there is another set of living being who are detached from direct relations of Godhead and therefore known as the nondevotee. In other words men who are eternally attached to the transcendental loving service of Godhead, is called the devotees and men who are wrongly detached from the transcendental service of Godhead but have the latent potency to become so engaged (in the service) of Godhead, are called the non-devotees. In Sanskrit language the devotee is called 'Vaisnava' the divinity is called 'Visnu' and the nondevotee is called 'Avaisnava' Thus we can conclude that

there are these three categories eternally co-existent in this world.
The 'Avaisnavas' or the non-devotees are those who are constantly engaged in topics and matters not concerned with the Divinity or Visnu. Such non-devotees have made up their own plan of living, dictated by the illusory energy of Godhead and they think it their duty of life to eat drink be merry and enjoy the senses. The whole plan of material civilization is based on the foundation of such non-devotional plan of sensuous activities.
Therefore if we want to be devotee or 'Vaisnava' we must make it a point of our life, that we shall not talk or hear of anything which is unconcerned with the Divinity. What we eat, what we give, what we meditate upon, and all such other things must be related with the Divinity. It is our duty to eat the remnant of food stuff first offered to the Divinity, it is our duty to talk about Him and to preach about Him. We must always allow ourselves to be under the guidance of a pure devotee and if we neglect to become so and so in relation with the Divinity, then it is sure and certain that we become identified with those who are in the categories of nondevotee.
Materially advanced people may ask what is our loss by remaining a nondevotee? What is there if somebody remains nondevotee by his natural tendency unlike One who becomes a devotee by his inclination. To answer this question it may be said that if we want to remain a nondevotee, threefold miseries inflicted bv the laws of Nature will surely disturb us. The miseries are, one related with our gross body and subtle mind, two in relation with other living being and three in relation with the troubles inflicted upon us by the controlling deities namely the sun, the moon, the planets, and others. And such troubles are generated only in our state of forgetfulness of our eternal relation with Godhead. In the Bhagwat Geeta it is said that the laws of Nature are insurmountable by the attempt of conditioned souls. Those who surrender unto the Supreme will of Godhead, can only get rid of such threefold miseries of the laws of Nature. It must be understood that the laws of Nature is so made that they make a presance(?) by force to revoke the lost relation of living being with Godhead. In extreme difficulty i.e. when a man fails to make solution of his difficult problems, he automatically and unconsciously makes a surrender unto God. It is clear therefore that the natural law is something like police action of Mother Nature to reinstate a living being unto the transcendental loving service of Godhead. It being so, if we want to get real relief from the stringent laws of Nature it is our duty to become devotee. We gain everything

by becoming a devotee and we spoil everything by remaining a nondevotee. The human form of life offered by Mother nature is a chance for the living entity to revert to his original position of a devotee.

The material Nature of Godhead is called illusory (Maya) because it keeps us in darkness of ignorance when we misuse our human independence by animal proclivities. The material Nature is personified in the divinity of Godess 'Kali' whose grim feature is devastating and she dark all over the body although she appears Herself in the attractive feature of a young girl. Her thankless task is to keep the conditioned soul in the darkness of ignorance as long as misuses his human independence and keep him always aloof from the transcendental service of Godhead. In that state of ignorance, the conditioned soul, instead of rendering service unto Godhead, thinks himself wrongly as the one who may be served by Godhead. In such a state of ignorance, he thinks that the beauty of material nature is made by Godhead for his exploitation and enjoyment. In that state of ignorance he wants to lord it over the laws of nature and meets thereby devastation and nothing else. That is the picture, real picture of Godess 'Kali'. The conditioned soul wants to pacify the devastating feature of material Nature by his own manufactured plans and techniques without knowing it well, that the material Nature cannot be brought into service of the conditioned soul and that she cannot be conquered except by the method of complete surrender unto the lotus feet of the Absolute Personality of Godhead Sree Krishna.

By the misuse of the infinitesemal independence given to the living being, he poses himself to be able to accept the prayers of other individual souls by becoming a false God himself and does not put himself for the prayers of Godhead. With such vain purpose, the conditioned soul is trying to become a designer of a peaceful world situation(?) Such imperfect wishful desires in the minds of the conditioned souls, make them oblige to become the leaders of other innocent men, just like a blind man desires to direct the activities of other fellow blind men. And all these misconducts become possible when we are overshadowed upon the pure knowledge of our own self. In such state of things only we think ourselves only as the supreme designer, master, enjoyer, seer and doer of everything. But when we enter into the association of devotees for guidance we can know that we are neither, the designer, nor the master, nor the enjoyer and everything is done by the will of God through His different agencies and therefore He is only the object of our adoration and

worship.
It is however very difficult to rise up to such standard of pure devotional activities in this world. Most people are inclined to work under the laws of 'Karma'or to work for one's own fruitive enjoyment. No body works for any other else except for his ownself. Under the law of 'Karma' the narrow minded conditioned soul does labour for his own benefit under illusion He works for his own benefit, for his family's benefit, for his society's benefit, for communities benefit, for his country's benefit or for his party's benefit, but no body works for Gods' benefit. That is the life of a nondevotee.
Beneficient activities for ones' self-interest or for the matter of extended self-interest are done under the laws of 'Karma' and the labourer under such laws of 'Karma' are called 'Kripana' or misers distinguished from the 'Brahmanas' or the broad minded liberals. Such narrow minded leaders may be very popular by their philanthropic activities, but the devotees let us know that such leaders under the laws of 'Karma are bound up hands and legs and cannot deliver us the real thing. They can give us temporary relief and illusory happiness subject to the laws of Nature and as such beneficial activities are sure to be lost in the wilderness of eternity at the cost of immense loss of human energy. The devotees let us know that our only duty is to workout the plan of Godhead by rendering transcendental loving service for him. Such service is possible to be done by every one and all because God is for all living beings. Sectarian service for Material Nature keeps aloof the lower grade of living entities from direct service but transcendental loving service of Godhead is possible to be done by all creatures of God never mind what they are either the gods, the men the beasts, the birds, (?) , and all other living entities. Non-devotees are inclined to think that human being is meant for enjoying life. The human life is different from the animal life by the angle of vision of the nondevotee in as much as varieties of enjoyment can be undertaken by the human being. Such non-devotees distinguish the life of human being from the life of lower animals by qualitative and quantitative distinction of the grades of sense gratification.
The conditioned soul therefore is afraid of mixing with the association of devotees thinking that by such association he may be drifted from his sensual enjoyment. In such ignorance only, the nondevotee tries to turn the table upon the devotee by emphasizing on the point that the devotees are not liberal because they do not encourage their indomitable desires for material

hankerings neither do they support others wild (?) for extravagancy conditioned by the laws of Nature. To the non-devotees the cultural and progressive life of a devotee is a sort of monotory and obstruction to unrestricted flow of material enjoyment. The nondevotee will be able to make a perfection of his life when he will be able to see the Personality of Godhead besides his ownself and try to serve Him instead of falsely serving himself either in concentrated or extended mode. On that auspicious day of his life, the nondevotee will get relief from such troubling conceptions as the atomic theory of the cosmic world(?) or the conceptions of false nationalism, philanthropic and other mundane (?) one ideologies. The nondevotee will from that date engage his ears for aural reception of the science of transcendental loving service of Godhead from those who are engaged hundred per cent in such transcendental loving service of Godhead.

But if the nondevotee without associating with the pure devotee continues his material worship he will do so at the risk spoiling his human energy by serving the material Nature atom by atom for millions and millions of different grades of life.

By the association of the devotee, the nondevotee will come to his senses that by serving the Divinity only all other objects will be served. By watering the root of a tree the leaves and branches are simultaneously watered and by supplying food in the stomach all the senses are automatically served and nourished. The secret of this science can be revealed only by the association of pure devotees.

Such pure devotee is peaceful and non-aggressive. He is never attracted by any object of material happiness. Neither in this life or in the life after, a pure devotee has any attraction for anything which can be more attractive than the transcendental beauty of the lotus feet of Lord Krishna the Personality of Godhead. As such, we must note it for certain that whenever there is any lack of such attraction for the lotus feet of Sree Krishna we are surely being counter attracted by the illusory Energy in her manifold representations.

We can acquire full knowledge of everything by knowing well the All perfect, from his devotee. One who has scanty knowledge of the Complete Whole or one who is materially poor in knowledge and opulence, how he can do good to others and if he ever does so he can dessiminate his poor fund of knowledge to the still more poor audience or followers. In outstanding contrast to such poor fund of knowledge and acquisition, the devotee has in his possession

'Bhagawan' or 'Narayana' who is the fountainhead of all opulence, all power, all beauty, all fame, all knowledge and all indifference in fullness. Therefore a pure devotee is also full of all opulence, all power, all beauty, all fame, all knowledge and all indifference. 'Narayana' or 'Bhagavan' does never become poorer as somebody thinks Him wrongly or less than His original potency by such controlling of His devotee and He remains the same full in every aspect. That is the instruction we have from the 'Brihadasarayaka Upanishad' It is said there that the Absolute Truth is full in every respect and if His full strength is deducted from Him still He remains full. The subtracting process of matter make it ultimately nil. But the complete Whole Spirit by the process of eternal emanation, eternally remains the complete whole. One who has in his possession such Complete Whole i.e. one who is eternally engaged in supra mundane service of Godhead, cannot be compared with any mundane creature. That is the difference between a devotee and a nondevotee.

It may be noted however that transcendental service of a pure devotee is more important than the transcendental service of Godhead. The devotee is the transcendental medium through whom it is possible to render service unto Godhead. Lord Chaitanya is the ideal devotee and those who follow His footprints are also ideal devotee. Lord Chaitanya is more kind than Sree Krishna although Lord Chaitanya is Sree Krishna Emperic speculators become unwilling to surrender unto Sree Krishna as it was demanded by Him in the Bhagwat Geeta. Ashuras like Dantabakra and Shisupal considered it that Sree Krishna is not the Absolute Truth and therefore they declined to surrender unto Him. Although Sree Krishna presented Himself as the Absolute Truth and although He manifested His all-pervading universal feature in His own transcendental Body, men who have very poor fund of knowledge considered Him as an ordinary man like them and thus made malafide interpretations of the Bhagwat Geeta. And in order to rectify this malafide representation of Bhagwat Geeta, Sree Krishna appeared Himself again in the Form of Lord Chaitanya but this time He did not declare Himself as Supreme Lord but He presented Himself as an humble devotee of the Lord. As such Lord Chaitanya is more kindly than Lord Krishna.

Lord Chaitanya made it clear that by becoming a devotee of Sree Krishna no interest of Krishna is served. Sree Krishna being full in Himself He does not need the service of any body else. But it is the interest of the devotee to serve Sree Krishna because by such service only he can himself become

constitutionally perfect and happy. He also warned us for committing the mistake of thinking God as an ordinary man or an ordinary man as God. Both conceptions are dangerous in the path Divine life. No mental speculator has even been able to surpass the knowledge of Lord Chaitanya. Each every one of them were defeated by Him and therefore Lord Chaitanya is worshipped by all section of sane persons. He unfolded the real nature of the living being and every one was made perfect by His preaching by knowing himself as eternal part and parcel servitor of Sree Krishna. The teachings of Bhagwat Geeta was practically demonstrated by Lord Chaitanya, the ideal devotee.
[TWO PAGES MISSING HERE]
When the agent mind, under the influence of the external energy of Godhead, tries to cheat its master spirit soul, the living entity becomes a worker to enjoy the fruitive result. Religious ideologies that have so far been introduced in the phenomenal world have practically choked up the transcendental service of the Absolute. Such mental speculationists try to engage the devotee also for satisfying their fruitive ideologies. But the devotee keeps himself aloof from them by miles asunder. Mental speculation is based on false ego as it is said in the Bhagwat Geeta that conditioned soul thinks himself a worker bewildered by the false ego. If we are therefore influenced by mental speculative process for religious ideologies, certainly we shall remain a bewildered fruitive actor and shall never be able to become devotee.
Let us therefore be prepared to become the transcendental servitor of the devotee of the Divinity only. Let us not be misled by false status quo. We can fulfil our lifes' mission simply by serving & associating with devotee who are cent per cent engaged in the service of the Divinity.

Solution of Present Crisis by Bhagwat Geeta

Solution of Present Crisis by Bhagwat Geeta

[Bengali script omitted]
Dt 10.9.50

"Solution of Present Crisis by Bhagwat Geeta" by Abhay Charanarvinda Bhaktivedanta

1st lecture at Sri Goudiya Math, Royapettah, Madras under the presidency of Swami B. P. Puru Maharaj at 6P.M.

The news was published in the engagement columns of The Indian Express, the Hindu, the Mail on Sunday the 10/9/50.

Causes of the Crisis

1) The crisis that confront us are all man-made
[Bengali script]
2) Nature unkind? (J-Nehru)
3) Nature is the agent of Godhead
4) She is unkind to Ashuras }[Bengali script]
5) She is kind to Suras.}
6) The difference between Ashuras & Suras.
7) [BENGALI QUOTE]
8) [BENGALI QUOTE 2 lines]
9) These asuras do not believe in the existence of Godhead.
10) They are less intelligent (Ref 16th chapter B.G. Page 322) (Bg. 16)
[Bengali script 8 lines]
11) Man-made war
12) Artificial inflation of currency.
13) Rise of prices in gold standard.
14) Unnecessary extravagancy. Unnecessary creation of wants so called scientific (?) knowledge(?).
15) [Bengali script 14 lines]
16) Fight of Mohisasura with Durga is the symbolic representation of such godless civilization.
17) Nature becomes mercilessly unkind to the race of Mohishasuras.
18) The tangle of time & space its disastrous effects.
19) Railway accidents
18) Air-crashes
19) Unnecessary dexterity.

20) No solution of primary necessities, such as boarding, lodging & clothing.
21) No training of human civilization. Varnashram Dharma.
22) Sense gratification is the only pivot. Sheer animalism.
23) Civil-disobedience against the plan of Godhead.
24) [Bengali script 8 lines]
25) Man is born with devolved consciousness.
26) Devolved consciousness passes its entrance examination by acceptance standard ethical & moral principles.
27) Such consciousness is graduated to the higher plane of God consciousness. The Sastras give us right direction to such goal.
28) Ultimate realization man eternal relation with God is the full devolved conscience.
Page 2A
X1. Sree Krishna the Absolute Personality of Godhead can be known through the transcendental loving service. (Bg. 18.55) (Bg. 7.3)
2. Real happiness is obtainable only through this transcendental loving service (Bg. 18.66) (Bg. 7.14) (Bg. 7.28) (Bg. 7.19)
3 Man tries to remove his difficulties by work and when baffled in that attempt he tries to get rid of the material bondage by an exercise of the mental faculty. But real happiness does not lie either on the bodily or mental plane. (Bg. 6.21-22). (Bg. 3.41) (Bg. 2.14)
4. Bhagwat Geeta is the cream of all the Vedas, Puranas, Upanishads and allied other scriptures. (Bg. 4.1-3) and Sree Krishna the Absolute Personality of Godhead reveals Himself as He is in the Bhagwat Geeta (Bg. 15.15)
6. Sree Krishna is recognized by Sri Arjuna as the Supreme Personality of Godhead not only on the strength of the authoritative recognition of the great saints & sages (Bg. 10.12-16) but also on his own transcendental personal experience as constant friend and companion of Sree Krishna (Bg. 11.1-4)
7. By the materialists Sree Krishna is perceived in Impersonal display of material energy (Bg. 10.13-42)
8. The whole material existence is maintained by His material energy (Bg. 9.4-10) and He keeps His watch over it by His Plenary Portion Known as Paramatma (Bg. 15.12-17).
9. Sree Krishna in His Personal Feature eternally enjoys in the transcendental realm (Bg. 15.6) (Bg. 8.16) (Bg. 8.20-22)
10. Sree Krishna is perceived by the transcendentalists in His Three

transcendental features namely (1) Impersonal Brahma (Bg. 14.27), His Plenary Portion Paramatma (Bg. 15.17) and Purushottam the Supreme Personality of Godhead (Bg. 15.18)
11. Impersonal Brahma is His transcendental effulgence of spiritual ray (Bg. 15.12) (Bg. 14.27)
12. Paramatma is His Plenary Portion Who pervades the whole existence (Bg. 15.17) (Bg. 18.61) (Bg. 10.42)
13 But Sree Krishna Himself is the Absolute Personality of Godhead (Bg. 7.7)
14. X1. (.See Above)
15. Sree Krishna can expand Himself both by His material Spiritual and marginal energies. By His material energy He creates this material world made of earth, water, fire, air, sky, mind, intelligence and ego (Bg. 7.4). By His Spiritual energy He expands Himself as Brahman, Paramatma and Personality of Godhead as above mentioned and By His marginal energy He expands. Himself as different living being (Bg. 7.5) (Bg. 14.3-4) (Bg. 15.7)
16. It is mistake therefore to conclude that material world evolves out of its own energy. It is the energy of Sree Krishna (Bg. 9.4-10)
17. Sree Krishna Himself or His other plenary portions descends in this material world in different period in order to keep in order His creation of material energy (Bg. 4.6-9)
18. Such incarnations of Godhead are innumerable but they are not created by man-made ideas. They are all described in the Scriptures as Vedas, Puranas etc. (Bg. 16.23)
19. Sree Krishna appears Himself once in a day of Brahma the Lord of the universe (Bg. 8.17).

Some facts and figures on The Bhagwat Geeta.

Some facts and figures on The Bhagwat Geeta.

1. The Living beings are eternal parts and parcels of the Supreme Lord Shri Krishna. (Bg. 15.7) (Bg. 14.3) (Bg. 2.17-30)

2. The living being is born of the internal potency of the Lord. (Bg. 7.25) (Bg. 7.12-19)
3. The material world is born of the external energy of the Lord.
(Bg. 7.4-11) (Bg. 10.19-42) (Bg. 9.10) (Bg. 9.4)
4. In the material world there are innumerable globes and planets and there are different grades of living being. The highest planet in the material world is the Brahmaloka which is also as much perishable as this planet although life in the Brahmaloka is by crores and crores of years of our calculation. (Bg. 8.16-19)
5. Beyond this material world there is the spiritual sky which is never annihilated even after the destruction of all the material universes. (Bg. 8.20-22) (Bg. 8.15-?) (Bg. 15.3-4)
6. That spiritual sky is self illuminated and there is no need of the sun or the moon. (Bg. 15.6)
7. That spiritual sky is different from this sky and that is the abode of the Lord. (Bg. 8.21-22)
8. There are living being also in that spiritual sky who live along with God and the living being who is now engaged within the material world may also go there after leaving this material body provided he trains himself up as the pure devotee of the Lord. (Bg. 14.26) (Bg. 8.11)
9. No body can enter in that spiritual realm who has no perfect knowledge of the Lord and one can know the Lord only by the process of Bhaktiyoga. (Bg. 11.55) (Bg. 18.55) (Bg. 7.3)
10. Materialistic living beings who are rotting in this material atmosphere and suffering from material pangs, specifically the pains of birth, the pains of death, the pains of old age and the pains of diseases, can get complete relief from all these as soon as they are able to enter into the spiritual kingdom of the Lord. (Bg. 11.21-32)
11. Lord Shri Krishna is the primeval Lord and everything has emanated from Him. (Bg. 10.8) (Bg. 11.18-20) (Bg. 11.51-52)
12 He manifests in three features namely as the impersonal Brahman which pervades everything both material and spiritual. As super soul He enters every thing and every particles and thus maintains the existence. But at the ultimate issue He is a Person and His Personality supercedes all other personalities.
13. The demigods like Brahma etc are as much part and parcel living entities as we are but they are invested with more power and deputed as different predominant factors in different planets.

14. But no body is equal or greater than the Lord.
15. Men with ordinary merit worships the demigods and the benefit derived from such worshipful activities are temporary. For permanent result one must fully surrender unto the Supreme Lord.
16. The worshippers of the demigods go to the respective planets predominated by such demigods but one who worships the Lord goes back to Godhead for eternal life, bliss and knowledge. That is the highest perfection of life.
17. The Bhagwat Geeta advises every one to attain this highest perfection of life i.e. to go Back to Godhead by practising the process of Bhaktiyoga and the Lord advises also to His devotees to preach this cult everywhere. No body is dearer to Him than one who preaches the message of the Bhagwat Geeta.

Liberation in Practice

LIBERATION IN PRACTICE

There are two ways of inducing a conditioned soul towards the path of self realization. The one is called PANCHARATRIKI system worship of the form and Deity of the Supreme Lord is done according to the rulings of the authorized courses whereas the BHAGWATI system is the rational and philosophical representation generally meant for the advanced intellectuals and realized souls. The Vedanta Sutra is the nucleus of the BHAGBATI SYSTEM wherein the PARAM BRAHMA or the Supreme Personality of Godhead is described by His transcendental nature.
Srimad BHAGAWATAM is the genuine exposition of the Vedanta Sutra. Because in the very beginning of this great Scripture the life of the Bhagwat school—the Supreme Truth is described in nutshell of Vedantic form. The substance of the Vedanta Sutra in fact is explained by the Srimad BHAGWATAM in the very beginning and they are understood by the non-envious liberated souls called by the name Paramahansas. Such Paramahansas or Mahatmas are cent percent engaged in the transcendental loving service of the Personality of Godhead. Such Mahatmas are however rarely found amongst the dry speculationists. Some of the dry speculationists after many many births become such Mahatmas who has surrendered himself

in the serivce devotional or the Supreme Person. Such Mahatmas engaged cent percent in the service of the Lord are liberated in practice whereas the mental speculators are bound up by the material quality of goodness. Such material quality of goodness is also a source of bondage by the conditions of material nature and it has the risk of subdued by the other inferior qualities namely the mode of passion and ignorance. We have practically seen it in the daily affairs of life how the material qualities are overlapped by one another. Many Mayavadins Sanyasins are attracted by the material modes of passion and they are seen sometimes engaged in the mundane affairs of politics or social service which they pretended to give up earlier or at the time of accepting the renounced order of life. Such social service or political sanyasins bring themselves in the category of Narayana or Daridra-Narayan but actually such false attempt of being liberated never helps them either to become Narayana or Daridra-Narayan or His servitor but keep them ever Daridra or poor in knowledge and the result of such imbalance state they fall down from higher status in the modes of goodness to the lower status of passion and ignorance due to the willful negligence in the transcendental service of the Lord.

Practical liberation therefore lies in the service of the Lord. The Lord wants that we shall relinquish our all rubbish engagements under the plea of so many isms, and may take shelter under the Lotus feet of the Supreme Lord. We may follow the instructions in toto. The Lord is th [TEXT STOPS HERE]

Man is the Architect of His Own Fortune

[*This has been proofread against the original handwritten manuscript with corrections made for Folio.—Ed*]

Man is the architect of his own fortune.

Man is the architect of his own fortune. That is an old well known English maxim and the good fortune that the man has evolved out for him at the

present moment can be amply verified as soon as we receive our morning newspapers. The sample good news that we are receiving now in every morning are as follows:
(1) Bihar Government Deny starvation death. (A.B.P. 23.45)
(2) Rice selling at 55 and salt at 80/- per (?).
(3) People living on cotton & Potato leaves.
(4) 600 Viet Minh Troops Taken Prisoner.
(5) 500 mounds of food burnt in granary.
(6) Famine conditions in such and such places.
(7) Progressive decontrol urged in Conferences.
(8) Recovery of Abducted women.
(9) (?) on woes of Refugees.
(10) High Government official Arrested.
(11) Government Crisis in Britain.
(12) Troops Patrolling Streets of Cooch Behar
(13) Mob attacks ____'s House and injures son.
(14) Congress Office Raided
(15) Rationing Official Assaulted
(16) Present Administration (?) and compared with past
(17) 30,000 Nepalese migrate to India.
(18) Persian students defy Government Ban.
(19) Mile long procession in Sympathy with Killed oil workers.
(20) Red offensive Imminent.
(21) Principal Garg Killed by examinees
(22) Daring Robbery at Lloyds Bank.
(23) Rs. 12 lakhs taken away.
(24) Baroda Ex-Rulers Submission to President.
Thoughtful men must now seriously think how we are marching towards the progressive way of human civilization. The influence of modern civilizing process, by the highests(?) of planning commissions, is gradually leading us to a destination summarised as follows:
(1) Destruction of Faith, Truthfulness, cleanliness, Forgiveness, Mercy, Longevity, Strength and Memory.
(2) Accumulation of vast wealth is the standard of recognition for one's parentage, behavior and good qualities.
(3) Black-market in every business deal.

(4) Sexuality in conjugal love.
(5) Only a piece of thread on the body marks the sign of Brahmanism.
(6) Only a red garment as the sign of a sannyṛsî .
(7) No justice in the law Court without money.
(8) Impartinance as the sign of education.
(9) Poverty means dishonesty.
(10) Pride means honesty.
(11) Acceptance by contract means marriage.
(12) Keeping long hairs means beauty.
(13) Exaggeration means truthfulness.
(14) Filling the stomach means self-realization.
(15) Providing the wife & children means ability.
(16) Religiosity means to acquire some extraordinary name & fame.
When we have produced such a glorious sample of human civilization, certainly democracy will mean nothing but accumulating a large number of votes by hook or crook and then capture the political power. As a result of such unruly(unholy?) election heads of political power, will be by nature merciless, greedy and bestowed with the qualities of the plunderers. The unfortunate voters who have not much discriminating power as victimized by the chain of modern civilizing process become subjected to the plundering process of the political heads in the matter of their hearth and home.
These unfortunate people being too much harrassed by governmental taxes and famine, are forced to accept cotton and potato or other leaves as foodstuff. They become forced to accept meat and flesh instead of grains and vegetables and they are obliged to assimilate hydrogenated injurious oil in place milk and ghee. By such eating process they are attacked with cholera, typhoid, dysentry and tuberculosis to meet an end of miserable life.
They are subjected to the pangs of winter and summer, rains and sun besides hunger, thirst, disappointment, frustration. Thus they have to make a sad end of life by over anxiety due to all round scarcity.
That is the sum and substance of the advancement of material civilization. Undoubtedly we have produced by dint of advancement of having the motors, the radios, the cinemas, the railways, the airways, the (?), the medicines, the toilets, the big buildings, the big mills, agricultural implements, big offices, (?), hodgepodge philosophers, industrialists, poets, scientists, politicians, iron men, statesmen and what not but the net result is no food, no clothing, no shelter,

no peace.
Will any thinking and sober man with any sense of human reasoning call this status of human life as civilized? We think not. This unrestricted material progress of civilization must be checked if humanity has to exist at all and the big brains who pose to lead the people in general must now try to understand and recognise that matter is not all in all but it is subordinate to the spirit. The matter is produced of inferior nature while the spirit is born of a superior nature. The living being whatever it may be is the particle of that spirit qualitatively one & equal with the Supreme Spirit. The living entities are parts & parcels of the Supreme Spirit. The ideology of material civilization must be changed into the ideology of spiritual civilization. Material civilization is based on the ideology of unsatiable desire for sense gratification which leads to anger when such sense gratification remains unsatisfied and from anger it turns to bewilderment which again turns into loss of memory. This loss of memory is complete destruction of spiritual consciousness which is the highest type of ignorance.
Leaders of material ideology came and gone after having enjoyed this material earth for a limited period. The material bodies of such leaders of ideology under various big big names are now turned into worms, stools or ashes and such materialistic leaders who fought so much on their different ideologies did not know what should be permanent basis of civilization. Most of them have gone to the lowest status of the kingdom of hell due to their unholy action of public nuisance. Such leader falsely thinks that this material world is now enjoyed by him and afterwards it shall be enjoyed by his generations without knowing what he is and what are his (?). Such false sense of proprietorship arises out of (?) ignorance by loss of memory of spiritual consciousness.
By falsely accepting this material body as the real self the foolish people engage themselves in the gross materialistic activities resulting in the conditions mentioned above but later on he goes away under the laws of higher authority leaving both the material world and material body behind them. They leave behind only a historical narration of their transient life without any (?) tangible benefit for the human being. The mother earth when the leaders and kings wanted to exploit laughs at these leaders and kings when she sees that the leaders and kings cannot go away but the earth remains where she is.
Dr. S.P. Mookerjee rightly observed in his address at Sri Aurobindo Memorial Convention (dated 24.4.51) as follows: "These spiritual efforts of the great

master often defy common understanding. Yet the call of the times was never so imperious at it is now. What India is suffering from today is not so much poverty of the means of material existence. She is suffering much more from the bankruptcy of her spiritual resources. Her spirit has stooped low and is even now stooping low—not to conquer but to encompass a moral tragedy too terrible to contemplate.
"The Government moves in the same vicious circle. Moral standards are at discount. High purpose is resumed exclusively as an adornment of pontifical pronouncement from high offices. The same(?) is virtually littered with the debris of the spiritual achievements of a people that was once great."

Religion is Godly Life

RELIGION IS GODLY LIFE

No religion of the world is without any connection with God. The principal religions of the world are 1. Hinduism, 2. Islam, 3. Buddhism and 4. Christianity. And all of them have some sort of direct or indirect connection with God. Such religions are made and propagated by God Himself or by His authorised agents. So far Hinduism is concerned and the Bhagavad-gita is accepted, all sects and subsects of the Hindu population take up the cause of the Bhagavad-gita and it is directly preached by God Himself in the Form of Lord Krishna. So far Islam is concerned and the Koran is accepted, all Islamic population accept Hazrat Mohammad as the authorised agent of God and the faith is propagated by Him. So far Buddhism is concerned, all the people of the world professing faith in Buddhism obey Lord Buddha as God or the greatest authority. Lord Buddha advented Himself in India and He took up the cause of the poor animals who were being slaughtered unhesitatingly on the plea of Vaidic yajṣa and therefore Lord Buddha was compelled to disregard the principles of Vedic sacrifice just to establish the principles of nonviolence. The Hindu scriptures especially the VaiḶ_avite literatures of the Vedas accept Lord Buddha as the incarnation of God. It is said that He preached His philosophy amongst those who had practically no faith in the existence of God but by His propaganda such men become faithful to Him and therefore

indirectly they accepted God. So far Christianity is concerned, there is open acceptance of God because Lord Jesus declared Himself as the son of God. So all the religions of the world have direct or indirect connection with God and therefore we can take it for acceptance that religion means to learn obedience to the Laws of God as it may be compared with Nationalism means obedience to the laws of the state.

Obedience is the first law of discipline. Even in your national life, you may be a member of a great independant nation but that does not mean you have absolute independence and you are able to do anything and everything at your will without the sanction of the state. Similarly in terms of our wider and universal relation we may be all independant individual living beings but our independence is not absolute and we have to depend mostly on the laws of God and in every step of our life we cannot do anything without the sanction of God. There are five causes to effect a definite thing may be good or bad. The first cause is the place where the action has to take place, the second cause is actor or the man who will do the act, the third cause is the instrument by which the action has to be executed, the fourth cause is the endeavor which pushes the actor to do it and above all there is the fifth cause namely God's will and that is the ultimate sanction. However may the other four causes be efficient, if the fifth cause is not favourable the effect cannot take place and therefore in every action the hand of God is there we may or may not appreciate it.

The conception of God in every religion is either personal or impersonal. But those who are expert in the science of God have said that God is both personal and impersonal and not He is personal and impersonal but also He is localised. At the ultimate issue God is personal. Impersonal feature of God is the manifestation of His all-pervasiveness and localized function of God is His representation. The king of a state or nowadays the president of a state is always a personal affair. The supreme executive head of a state cannot be impersonal and there is no such example anywhere. The impersonal feature of the king or the president is His all pervasive power in the form of government and the localized representation of the king are executive officers who carry on the orders of the king for maintenance of the state law and order. Similarly, the ultimate authority is God in person and the form of His government through various agencies are His impersonal form and the different representatives for executing the function of God's government are different

demigods. According to Hindu conception the actual head of a state, be he the president or the King in person is the representative of God. Therefore the conception of God in all religion is to accept one Ultimate Truth from where everything emanates nevermind personal or impersonal.

"Shaktipujah"

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Poetry and prose in Bengali composed by Shri Baidya Nath Sircar the famous Ayurvedic physician of Delhi popularly known as "Vaidji of Pahan Dhiraj." We are glad to go through the pages of the little emotional booklet of Shri Sircar in which we can have a peep into his heart which is full of devotion towards Mother Shakti or the material energy of the Supreme Lord. The Supreme Lord is recognised by the author as Shri Krishna and has tried to explain the non-differential aspect of the Potent and the Potency. Mother material energy of Godhead known as Durga, Kali, Chandi Bhadrakali, Tungabhadra etc. are different features of the same external energy of Godhead, described as *Daivi Maya* in the Bhagwat Geeta, In Bengal, specially, there are two classes of devotees of which one is called the Vaishnavas and the other is called the Shaktas. There are many Shakta devotees headed by Shri Ram Prasad Sen, Gadadhar Chatterjee (later one Ramkrishna Paramhamsa) etc. and they are considered as good as the Vaishnava devotees like Jayadeva, Chandidas, Vidyapati etc. This opinion is maintained by the impersonalists of the Shankara school who advocate that the Absolute Truth is ultimately an impersonal glowing effulgence and according to the devotional attitude of the particular devotee the Absolute Truth accepts a Form which may be either in the form of Shakti, Surya, Ganapati, Shiva or Vishnu. This process of workship is called Panchopasana and the whole idea is merged into one, never mind whatsoever the form is worshipped in the initial stage! Shri Sircar is somewhat influenced by this school of Panchopasana but at heart he appears to be a different student from the Panchopasana school.
From his writings it appears that he is on the progressive path of pure devotional cult which is distinct from the Vaishnavism of the Panchopasana

school. To be more clear Panchopasana is a mode of devotion of the Sha(n)karites whereas pure Vaishnavism is the cult of the four Vaishnava schools headed by Shri Ramanuja Madhya, Vishnuswami and Nimbarka. Pure devotional activities are different from the devotional activities of the Shankara school. The last pages of Sri Sircars' book (page 38-39) gives a vivid picture of the heart of the author and we cannot restrain ourselves without rendering it into English for presenting it to our readers. He says as follows: "There is definitely a decline in the form of religiousity. The Personality of Godhead cannot remain silent. The eternal servant of God in a state of forgetfulness does not any more try to go Back to Godhead. And for this the merciful Lord in a compassionate mood has causelessly descended to reclaim the fallen souls. Out of His causeless mercy He is calling back all of us towards our eternal home. He (the Lord) says that nobody has any more to enter in to the hills or forest for meditation or to perform austere penances. Here is for you the word of deliverance; you can simply ask for it from Me and it is yours. Just remember your eternal Lord. And He has sent His representatives also for this deliverance of the fallen souls. All such representatives are fully empowered by the Lord. And because they have descended with deligated power they are called Avatar (or the servants with deligated powers) It is the order of the Lord that everyone of us, inspired by that order, must move from door to door of the eternal servants, who are in slumber of forgetfulness for awakening them. And the awakening process is to chant the message of the Lord or the message of liberation. For this purpose only, has come down Nadia's Nimai" etc

Within this small passage, the whole mission of the paper "Back to Godhead" is inculcated as if some body has forced Shri Sircar's pen to write down the manifesto of "Back to Godhead." The message of Nadia's Nimai, Who was later on known as Lord Chaitanya, is potentially expressed by Shri Sircar. The Lord (Shri Chaitanya Mahaprabhu) said that every one born in India must perfectify his life by His instruction and then distribute the same message to the whole world for bringing in real peace and prosperity.

The people of the world are almost cent percent forgetful of their eternal relation with the Personality of Godhead. They have forgotten their constitutional position as eternal servant of God and by such forget fulness everyone is trying to become a tiny God by himself! By doing so the illusioned soul is putting himself more and more under the strigent trident of His (God's)

external potency Mahamaya Who is equally strong like God, to put down the rebellious audacity of the Ashuras headed by Mahishasura. The descendants of Mahisasura Ravana etc. have increased in a numberless quantity but the mother Chandika has insurmountable weapons to punish this rebellious attitude of the false gods. The false gods who wants to enjoy Sita or Laxmi of Narayana are sure to be vanquished by the material energy of God. Presently the atomic weapons are created for such Ashuras. And Persons who are intelligent enough, must take shelter of the lotus feet of Shre Krishna so that one can get rid of the powerful weapons of Durga the superintending goddess of the material world. She cannot be hoodwinked by clever manoeuvres Do not try therefore to enjoy the material world and be punished by Her (Mahamaya). On the contrary try to serve the Lord by all energy (Shakti) that you have because it is all God's property that you falsely claim to be yours. This is called surrender unto the Personality of Godhead. And whoever so surrenders, becomes liberated from the rules of Mahamaya—as it is confirmed in the Bhagwat Gita.

Daivi hyesa gunamai mama maya duratya
Mameiba ye prapadyante mayam etam taranti te

A surrendered (?) therefore is sure to get relief from police action.
"The laws of the material energy is insurmountably hard and stringent and no body can surpass them by the tiny efforts. The only way out is to surrender unto Me (Shri Krishna the Personality of Godhead) and thus get rid of the trident rod (Trisula) of Mahamaya. The conclusion is that effective Shakti-Pujah is resulted in the attainment of transcendental loving service of the Personality of Godhead. That is the highest stage of Mukti or liberation. Except this everything is bondage. Om Tat Sat.

World Pacifist and the Bhagwat gita

WORLD PACIFIST AND THE BHAGWAT GITA

Meeting with the Governor of Bihar

Sri Abhay Charanarvindo Bhaktivedanta who is now at Patna on a cultural and peace mission, met His Excellency the Governor of Bihar on the 18th January and discussed with him on the prime necessity of starting a spiritualising movement without infringing the principles of a secular state.

He said that the world pacifists who are now trying to bring in an eternal peace in the world by spiritualism, will do well to understand the difference between spirit and matter. We have heard so many times the pacifists speaking of spiritualism as the basis of world peace and we think it is our duty to say something of spiritualism as we find it in the Bhagwat Gita and as it is practically demonstrated by Lord Chaitanya.

Sri Krishna, the author of the great Indian Philosophy Bhagwat Geeta, has elaborately discerned materialism from spiritualism. From Him we can learn that the material nature of which we are now made of, is different from the spiritual nature of which we are(?) actually the parts and parcels. He has stressed most vehemently in the beginning of the Bhagwat Gita that the living entity is eternal and does not annihilate on the annihilation of the outward coverings of the gross body and subtle mind.

To understand this we must know it well that the material nature is conducted under three modes namely material goodness, material passion and material ignorance. Matter being completely different from spirit, it will be a mistake on our part to accept material goodness as substitute for spiritualism. The three modes of nature (material) work sometimes jointly and sometimes separately.

Prevalence of material goodness is congenial to temporary peaceful atmosphere but we must know it for certain that this sort of material goodness is sure to be disturbed by the other two baser modes. The example of the playing children may be given here. The children while playing together sometimes quarrel with one another and fight. But after fighting for some time when they become tired of such fighting mode, they declare some sort of peace with one another and promise emphatically that thenceforward they shall play with peace and amity and shall cease to hurt one another.

We may tell the pacifists of the world that the peaceful atmosphere for which they are now so much anxious, cannot be achieved by the dual process of fighting and peace-making attempt of the children.

The goodness of Mahatma Gandhi should not be misunderstood as

spiritualism. Gandhi's goodness exhibited as love for all, goodwill for all, tolerance for all and all such good and moral codes are not new to the world. There were institutions all over the world to preach all these pious qualities. Gandhi's success was not therefore due to all these pious wishes only but behind these good qualities was his spiritual strength. If we ignore his spiritual strength exhibited by his actions, mind and intelligence and simply take up outward activities, it will not be possible for us to adopt his means. We cannot accept one half of a thing without spoiling it.

Spiritualism, real and scientific can bestow on us eternal peace and happiness but that is not material goodness. The world is tired of fighting tendency as by the actual experience of the two great world wars. The people out of fear of the havocs of the war are now trying to take shelter of Gandhiji's material goodness of nonviolence but that is just like the fighting children's peacemaking attempt. Real spiritualism is transcendental. This transcendental process depends more on realization than on resolution. The other day Dr. P. C. Ghose in the pacifist's meeting said that unless they changed the whole outlook transcended the geographical boundaries and considered all people of the world as one there is very little hope for mankind.

This consciousness of oneness is possible by spiritual realization. In the Bhagwat Gita it is said that only the genuine learned person can see equally on a learned Brahmin, a cow, a dog or a Candala as one. We should not only change our outlook on all human being as one but we shall have to change our outlook on all living entities irrespective of the material coverings. The clear conception of changing such outlook is inculcated in the Bhagwat Gita. It is said that the Personality of Godhead Sri Krishna is the life-giving force and thus the Universal Father of all living entities and the material nature is the body and mind giving Universal Mother. If we want to change our outlook, therefore, for transcending the geographical as well as corporal boundaries then we have to do that by spiritual process and not by any amount material goodness. This spiritual process only saved India so long from the poison of provincialism and in the absence of that spiritual process India have now began to think in terms of provinces. This cannot be counteracted by any amount of goodness without spiritual activities.

Nonviolence is therefore a process of material goodness against the (?) violence. Violence is a product of the modes of passion and ignorance whereas nonviolence is a product of material goodness. Nonviolence and violence are

therefore co-relative terms under the modes of the same material nature. Spiritualism is the process of invoking(?) the lost relation with the Universal Father. If we stick to materialism and its different modes of goodness passion and ignorance, it is not possible to attain spiritualism.

Lord Chaitanya practically taught all people of this process of spiritualism by His novel and yet original method of chanting the Holy Name of the Lord as is AUM in the Vedas. His philosophy is a combination of monism and dualism simultaneously i.e. He gave the finishing touch to the philosophies of all other previous Acaryas by the exposition of His philosophy of acintya bheda-bheda tattva or inconceivable one and different simultaneously. By this philosophy He actually confirmed the direct teachings of Bhagwat Gita and made it easy and practical for even by the common man without any mundane education. He represented Himself for the mass of uneducated people particularly of the present age although He was personally the most erudite scholar of His time. Spiritual realization through the studies of Vedanta and allied scriptures, is very difficult nowadays. But yet the supreme realization is possible by the transcendental chanting process in this age. That is the recommendations of Lord Chaitanya in accordance with the Vedic principles.

Gandhiji in the latter part of his life began this transcendental chanting of the Name of the Lord and his famous chorus singing of RAGHUPATI RAGHAVA RAJA RAMA is quite well known to us. Lord Chaitanya did not put any barrier to any caste, creed or color for joining this transcendental chorus of chanting the Lord's name and he blesses all men to achieve the highest spiritual realization by this simple method. By this method of chanting every one will attain to the plane of pure consciousness. They shall be relieved of the pangs of a mechanical life of repeated birth, death, old age and disease. By this method of realization the supreme life of perfection by realizing God as He is, will usher in.

Mahatma Gandhi's preliminary attempt in the following four ways namely:—

1) Daily prayer and Sankirtana meetings followed by the recitation of Bhagwat Gita,

2) Reorganization fo the temple worship movements,

3) Upliftment of the falled people by the 'Harijan' movement.

4) Reorganization of the Caste-system movement,

may be taken up immediately by the leaders of India. These movements if systematically carried on will help very much in the spiritualizing process.

They can be given a real spiritual shape in accordance with the principles of Bhagwat Gita and other authentic scriptures. And by doing so India's original culture will not only be revived and re-established but also will foster India's indigenous culture in other parts of the world. That will be a sort of cultural conquest of all world by India. By such conquest the people of the world will get relieved of the so-called material prosperity terrorized by atomic bombs.
Fragment of an essay explaining the Yoga System.
Krishna Consciousness movement is the highest yoga performance by trained devotional yogis. The yoga system, as stated in the standard yoga practice formulas given by Lord Krishna in the Bhagavad-gita or what is recommended in the Patanjali yoga practice, is different from the nowadays practice of hatha-yoga as generally understood in the Western countries.
Real yoga practice means to control the senses and after such control concentrate the mind on the Narayana Form of the Supreme Personality of Godhead Krishna. Lord Krishna is the original Absolute Personality of Godhead and all other Vishnu Forms with four hands decorated with conch, lotus, disk and wheel are plenary expansions of Krishna. In the Bhagavad-gita it is recommended that one should meditate upon the form of the Lord. For pracitsing the concentration of the mind one has to sit down in a secluded place sanctified by sacred atmosphere and yogi should observe the rules and regulation of becoming a Brahmacari who lives strictly a life of self-restraint and celibacy. Nobody can practice yuoga in a congested city and living a life of extravagancy including unrestricted sex indulgence and adultry of the tongue. As we have already stated that yoga practice means controlling the senses, so the beginning of controlling the sense is to control the tongue. You cannot allow the tongue to taste all kins of forbidden food and drink and at the same time improve in the practice of yoga. It is very regretable a fact that many unauthorized and stray so-called yogis came in this country to exploit the leaning of the people for yoga practice. Such unauthorized yogis even dare to say publicly that one can indulge in drinking habit and at the same practice meditation.
Five thousand years before Lord Krishna recommended yoga practice to Arjuna but Arjuna flatly expressed his inability to follow the stringent rules and regulation of yoga practice. One should be very practical in every field of activity. One should not waste one's valuable time in practising some gymnastic feats in the name of yoga. Real yoga practice is to search out the

four-handed Supersoul within one's heart and see Him perpetually in meditation. Such continued meditation is called samadhi. If somebody wants to meditate upon something void or impersonal, it will take very long time for achieving success in the yoga practice. We cannot concentrate our mind on something which is voidness or impersonal. Real yoga practice is to fix up the mind on the Person of four handed Narayana in the heart of everyone. Sometimes it is said that by meditation one will understand that God is seated within one's heart. Even one does not know it still God is seated within the heart of everyone. He is not only seated in the heart of a human being but He is there within the heart of cats and dogs also. The Bhagavat Gītā confirms this by declaration of the Lord. Iswara the Supreme Controller Lord is seated in everyone's heart. He is not only in everyone's heart but he is also present within the atoms also. No place is vacant without the presence of the Lord. The feature of the Lord by which He is present everywhere is called the Paramatma. Atma means the individual soul and Paramatma means the individual Supersoul. Both Atma and Paramatma are individual persons. The difference between Atma and Paramatma is that the Atma or the soul is present only in a particular place whereas the Paramatma is present everywhere. In this connection the example of the sun is very nice. Individual person may [be] situated in one place but the sun, even though a similar individual entity, is present on the head of every individual person. In the Bhagavat Gītā this is very nicely explained. Therefore, even though the quality of all entities including the Lord is equal, the Supersoul is different from the individual soul by quantity. The Supersoul being seated in everyone's heart, He can witness everyone's activity past, present and future. In the Upanisads the Supersoul is stated as sitting with the individual soul as a friend or witness. As a friend the Lord is always anxious to get back His friend the individual soul back to home back to Godhead and as witness He is endower of all results of actions done by the individual soul. The Supersoul gives all facility to the individual soul for achieving whatever he may desire. But He instructs his friend and son that he may give up all other engagements and may simply surrender unto Him for perpetual bliss and eternal life full of knowledge. This is the last instruction of the Bhagavat Gītā, the most authorised and widely read book on all kinds of yoga system. The last word of the BG as stated above is the last word in the matter of perfect yoga system. It is further stated in the BG that a person who is always absorbed in Krishna

Consciousness is the topmost yogi. What is this Krishna Consciousness? As individual soul is present by his consciousness throughout the whole body, similarly the Supersoul or Paramatma is present throughout the whole creation by super consciousness. This super consciousness cannot be imitated by the individual soul who has got limited consciousness. I can understand what is going on within my limited body but I cannot feel what is going on in other's body. I am present all over my body by my consciousness, but I am not present in other's body by my consciousness. The Supersoul or Paramatma being present with everyone and everywhere, He is also conscious of everybody's existence. The theory that the soul and the Supersoul is one is not acceptable because the individual soul's consciousness cannot act in super consciousness. This super consciousness can be achieved by dovetailing individual consciousness with super consciousness and this dovetailing process is called surrender or Krishna Consciousness. From the teachings of Bhag. Gītā we learn it very clearly that Arjuna in the beginning did not like to fight with his brothers and relations but after understanding the Bhag. Gītā, when he dovetailed his consciousness with the super consciousness of Krishna it was Krishna Consciousness. A person in full Krishna Consciousness acts by the dictation of Krishna. In the beginning of Krishna Consciousness this dictation is received through the transparent medium of spiritual master. When one is sufficiently trained and acts in submissive faith and love for Krishna, under the direction of the bonafide spiritual master, the dovetailing process becomes more firm and accurate. At this stage of the devotee in Krishna Consciousness, Krishna dictates from within. From without the devotee is helped by the spiritual master, the bonafide representative of Krishna, and from within He helps the devotee as Chaitya Guru because He is seated within the heart of everyone.

To understand therefore that God is seated in everyone's heart is not perfection. One has to be acquainted with God both from within and without and has to take dictation both from within and without to act in Krishna Consciousness. This is the highest perfectional stage of human form of life or the topmost stage of all kinds of yoga systems. For a perfect yogi there are 8 kinds of super-achievements—one can become the smallest than an atom, one can become the biggest than the mountain, one can become lightest than the air, one can achieve whatever he likes, one can control over others like the Lord, and so on. But when one rises to the perfectional stage of receiving

dictation from the Lord, that stage is more than the stage of material achievements as above mentioned. The breathing exercise of yoga system which is generally practiced is just the beginning of the system, meditation on the Supersoul is just a step forward, achievement of wonderful material success is also a step forward, but to attain direct contact with the Supersoul and take dictation from Him is the highest perfectional stage. The breathing exercise or meditation practices of yoga are very difficult in this age. Not to speak of this age, it was difficult even 5,000 years ago. Otherwise Arjuna would not have rejected the proposal of Krishna. This age of Kali is called the fallen age. At the present moment people in general are short living, very slow in understanding self-realization [several words illegible]. They are mostly unfortunate and as such if somebody is a little bit interested in self-realization he is misguided by so many rascals. The only way of realization of perfect stage of yoga practice is to follow the principles of Bhag. Gītā as practiced by Lord Chaitanya. It is the simplest and highest perfection of yoga practice.

Lord Chaitanya practically demonstrated this practice of K. C. yoga simply by chanting the holy name of Krishna as they are mentioned in the Vedanta, S.B., and many important Puranas. The largest number of Indian follow this yoga practice and in U.S.A. also it is gradually getting ground in many cities like New York, San Francisco, Los Angeles, Sante Fe, Boston and Montreal. It is very easy and practical for this age specially for those who are serious about yoga success. No other process of yoga practice can be successful in this age. The meditation process in right earnest was possible in the golden age of Satya Yuga because the people in that age used to live for hundreds of thousands of years. If you want therefore success in practical yoga practice take to the chanting of Hare Krishna. . . . . .Hare and feel practically how you are making progress. One can know for himself how much he is making progress in practical yoga practice. In the Bhagwat Gītā this practice of Krishna Consciousness is described as Rajvidya or the king of all erudition, Rajaguhyam or the most confidential system of spiritual realisation, Pavitra or the purest of all pure, Susakham very happily performed and Avyam or inexhaustible.

Those who have taken to this most sublime Bhakti Yoga system or practice of devotional service in transcendental love of Krishna can testify how they are nicely feeling about its happy and easy execution. Yoga means controlling the senses and Bhakti Yoga means [several words illegible]. We think in Krishna,

we chant in Krishna, we live in Krishna, we eat in Krishna, we talk in Krishna, we hope in Krishna, we sustain [in] Krishna and we return to Krishna without any doubt and this is the substance of "Krishna Consciousness."

Om tat sat.
A.C. Bhaktivedanta Swami
[words illegible]
Jan. 7, 1968

[lines written on left margins on pages 2 and 4 of handwritten copy

Page 2: Just think of Me, just become a devotee of Me, just worship Me, just offer obeisances unto Me.

Page 4: 'Krishna Consciousness' is not manufactured by any man by mental speculation but it is the injunction of B.G. which says "man mana bhava mat bhakta mad yaji mam namaskuru.'

Fragment of an Untitled Essay on His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Mahārāja

[*This article has been proofread against the original, and typos and spelling have been corrected for the VedaBase.—Ed.*]

(Page 4)

India's best and latest contribution for the human society or for the commity of nations by Śrī Rabindranath in his immortal poetic songs and that of Mahatma Gandhi by his cultural idealism of non-violent non-cooperation with the evil, etc., are all based partially on the teachings of Lord Caitanya. The full significance of His transcendental movement in a practical manner is

possible to be realised if we do not try to put a stumbling block on the progress of unalloyed love and service, as was partially conceived by Rabindranath and Gandhi. The full fledged display of love and service to the human society can be rendered in the line of Lord Caitanya, not in theory, but in practice. Lord Caitanya's movement is the meeting point of all contending elements, and Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, after being authorised by Śrīla Bhaktivinoda Ṭhākura, wished to contribute the sublime, and at the same time simple philosophy of Lord Caitanya to the leaders of human society on a missionary spirit, and as such during His life time, within a course of 15 years, He established about 65 preaching centres all over the world, including one in London and one in Berlin. In London, the missionary delegation sent by Śrī Bhaktisiddhānta Sarasvatī Gosvāmī under the banner of the Gaudiya Math, was challenged so to say, by Lady Wellingdon, if India had anything to teach the West, but later on she was convinced that people outside India have yet to learn from India the real way to peace and prosperity. Such high political circles in London, when the British Rule in India was still in existence, were so much convinced by the missionaries of Gaudiya Math that even a personality like the Marquis of Zetland and that of Sir Francis Younghusband became regular members of the London Branch of Gaudiya Math, and one generous lady of the name Miss Boughton offered her country residence for establishing a permanent centre of the Math there in England. And in Germany, many inquisitive scholars of that great country actually accepted the creed of Lord Caitanya by the endeavor of Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, although He was not personally present in these materially advanced countries. There were more than 50 centres in India for propagating this missionary activity. He was conducting six papers in different languages, including one in English of the name Harmonist, and another Bengali daily under the name of Nadia Prakash. Late Madan Mohan Palavya, when he happened to meet Śrī Sarasvatī Thakur in the Calcutta centre of the Gaudiya Math, the famous Pandit enquired what was being written about spiritualism in a daily Bengali paper. Śrīla Bhaktisiddhānta Sarasvatī Thakur replied the Pandit promptly that this earth is but an insignificant part of the whole universe, and the universe is a partial exhibition of the unlimited Vaikuṇṭha existence, as we have information from the Bhagavad-gītā. He said that Calcutta was still an insignificant part of the insignificant earth. There are about a dozen dailies in Calcutta, and they were still supplying news to the

public by morning and evening editions. Therefore, if subscribers were available, Śrīla Sarasvatī Thakur said, he could give them news of the Vaikuṇṭha world every minute in an edition of His paper.

The fact is that we have no information of the Vaikuṇṭha world as our poor fund of knowledge does not allow us to go farther than this earth where we live, although this earth, or for that matter this universe, as stated in the Bhagavad-gītā, is not a place for comfort and happiness. No ācārya, either of this country or that of other, ever stressed the fact that this world can be changed into a permanent abode for life, knowledge and pleasure. But the modern leaders of human society without any consultations of the past ācāryas have stuck their faith in the adjustment of this world for peace and prosperity, although their repeated attempts to do so have repeatedly been baffled since the days of Rāvaṇa, who wanted to help the people materialistically, by building a direct route of stairs to the high region of heaven.

This mistaken idea of the Rāvaṇic principles must have to be changed if we really want peace and prosperity of life. It was shown by Śrī Kṛṣṇa in His great Philosophy of Bhagavad-gītā, it was practically demonstrated by Lord Caitanya, and lately attempt was made by Śrī Bhaktisiddhānta Sarasvatī Gosvāmī for universal acceptance in a novel way. But His missionary activities still remain unfinished. Unfortunately, some of the top-ranking workers in his missionary activities were enamoured by the grandeur of the Gaudiya Math estate instead of its real work, and they have now satisfied their sense of possessing buildings by dividing the whole missionary centres as their private properties, without caring for the mission of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī.

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja's whole missionary activities were targeted towards the sense gratification of the sentient Supreme Whole, instead of the sense gratifying process of individuals souls. He pointed out repeatedly, just like his other bona fide predecessors, that individual living entities can achieve real peace and harmony on their voluntary acquinscences to serve for the sense gratification of the Absolute Dictator. As the individual citizen of a state can partially solve the questions of peace and harmony by his voluntary surrender to Supreme will of the estate, so the individual soul can achieve complete peace and harmony only by his full surrender unto the Supreme Will of the Absolute Whole. He has to understand that partial surrender to the Will of the estate or to the will of the

united nations or for the mat——to the will of the entire universe even will not make his surrendering process complete unless he surrenders to the complete Whole. The individual citizen when he does surrender to the supreme will of the estate for his protection peace and prosperity, he does so in a mechanical way because such surrendering process does not actually guarantee cent percent peace and prosperity of the individual citizen. The human being is not an animal so that he shall remain satisfied simply by a guarantee of the estate for his peaceful supply of food, shelter, education and coverings. The human being has many other demands which cannot be mechanically fulfilled. Food, shelter, clothing, and guarantee of mundane education are only some of the needs of the material body of the individual soul but still there are many needs of the individual soul so far his subtle mind and above all so far his individual soul is concerned. Every individual soul is essentially a particle of the same qualitative spiritual energy as the God is Himself made of by His own will. The individual soul cannot be satisfied simply by the satisfaction of gross bodily or subtle mental food etc but he has to be satisfied of his perpetual or eternal hankering after spiritual unification with his essential Whole the Supreme Absolute Truth the personality of Godhead. The individual soul has been encaged in his gross material body and subtle mind by a time immemorial process of his willful association with the material world and as such he has practically forgotten that he is essentially a spiritual entity encaged in the material coverings of the body and the mind. The individual soul can realize this fact of his forgetfulness of eternal relation with Godhead in an submissive mood of receiving the truth by aural reception. Practical proof of this process of aural reception can be realized if we study the case of a sleeping man. A sleeping man cannot see, cannot work, cannot smell neither he can protect himself from and imminent danger. It is however a fact that the sleeping man can hear at all circumstances. When the sleeping man dreams of his being attacked by a tiger in his dream and actually feels the pangs of his being devoured by the maneater and therefore groans in his slumber he is saved from that imminent danger only by the process of hearing without any help from any other sources. The sleeping man can be awakened from his sleep by his fellow bed man by the process of loud calling which enters into him by the aural reception only. When he is awakened he realizes that he was dreaming in a slumbering state but actually he was never attacked by the tiger neither he was ever devoured by it.

In the Bhagavad-gītā the present state of affairs of human civilization which is mainly aimed at a process of sense gratification is nothing but a state of slumber of the whole population in as much as the people do not know that above the sense gratifying activity the mind is acting and above the mind the intelligence is working and above the intelligence soul of every living entity is eternally existent. Every individual living being is so much overpowered by the sense gratifying process that he has forgotten his real identity as spiritual soul eternally existent without being annihilated even after the annihilation of the material body. He does not know that the material body is changed after each so-called death which is nothing but a long duration of the slumbering mood and this ignorance is termed in the Bhagavad-gītā as night of the forgotten or misguided living being. His seemingly activities are considered by one who knows the things as they are as the dreaming process in the night and when the individual soul groans over his———in that night of ignorance one who knows the things as they are try to awaken him from slumber of ignorance. The pangs of materialistic ways of life are in fact like the pang of one's being eaten up by the maneater tiger in dream and the sleeping man is much disturbed as falsely as he acts. One who has realised his self as the part and parcel of the Supreme Whole and is not in the darkness of ignorance of identifying oneself with the material world certainly is the awakened man in the society of sleeping human being and therefore tries to awaken the sleeping men from their slumber by crying aloud the transcendental message of the Kingdom of God. All Messiahs who come down on this earth from the Kingdom of God did this transcendental work at intervals and Śrī Bhaktisiddhānta Saravati Gosvāmī Mahārāja also did the same thing in a manner befitting the modern progressive way of human activities. Although Śrī Bhaktisiddhānta Sarasvatī Gosvāmī was situated in the order of renounced life of a sannyāsī as Lord Śrī Caitanya was, none of them declared like the Māyāvādīs that this material world is a hallucination. Both of them preached that this material world is temporary but is not unreal. There is much difference between a temporary and an unreal thing. A man in the railway compartment may be a temporary passenger but neither the journey nor the railway compartment is unreal. Śrī Bhaktisiddhānta Sarasvatī Gosvāmī therefore wanted to emphasize on the fact that we must not be overwhelmed by our temporary travelling activities that we must always keep in our view the destination of our journey and not misidentify ourselves as the perpetual

passenger of a temporary railway compartment.
This planet of earth, moving as it is, is just like the moving railway compartment and we are placed here as first second or third class passenger according to our paying capacity. The paying capacity of each and every passenger is the results of his own work or karma. In accordance with our own karma we have become here different classes of passengers for which neither God or anyone else is responsible. But it should not be our aim of travelling life to become a first class passenger from the position of this (indistinct) life. It shall ways be the aim of all passengers to reach the destination by all means. All the passengers in whatever class or compartment they may be put into according as the payment is made, can at the same time simultaneously reach the destination if they are not misled by some others that the railway compartments are their permanent abode. The same passenger is always cognizant of the fact that the railway compartments are never meant for their permanent home but they are meant for carrying the passenger to a desired destination equally available by all classes of passengers.
But the modern trend of civilization as mentioned before is misguided (indistinct) much as the leaders of the present age have misguided their followers that this earth which is compared with the railway compartment is the permanent abode of the living being. The leaders of human society have forgotten that the passengers are meant for a definite destination and they are carried by a temporary moving carriage. The leaders on the other hand misguide the passengers that they will have to travel by the moving carriage perpetually and as such they must all become first class passengers although some of them have no paying capacity. This misguidance of the leaders of society, has played a havoc in the progress of human knowledge and that is considered by the sane man as the ignorance of night.
Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja wanted to dissipate this darkness of ignorance or night. This ignorance of night is called Nescience. He wanted to bring in the Light of Godhead which is compared with the Sun. Before the Sun there cannot be any darkness. Similarly in the presence of Godhead there is no ignorance.
In the Bhagavad-gītā it is stated that this planet or any other planet up to the planet known as "Brahmaloka" or the topmost planet of this universe are all temporary moving compartments like the railway carriage drawn by a machine under the influence of Maya or external energy of Godhead. They are all

different carriages or changing abodes of living being. None of them are the perpetual abode of the human being. They are placed in those moving planets temporarily according to their different 'Karma' but they are perpetually life after life in a changing habit. The permanent abode of living entities is the Kingdom of God. When the living entity is placed in that permanent abode of God, he has no more to travel in the railway compartment of machines made by māyā or the External Energy of Godhead.

The Kingdom of God is therefore the destination of living being may it be encaged in any form of embodiment. The aquatic, the plants, the reptiles, the birds, the beasts or the man all are essentially spiritual entities and parts and parcels of Godhead but they have been differently encaged in different forms of embodiment and placed in different compartments of the moving planets according to different karmas. But in spite of this all the different embodied living entities are entitled to enter into the Kingdom of God by a transcendental process described in the Bhagavad-gītā as practically demonstrated by Lord Caitanya. Śrīla Bhaktisiddhānta Gosvāmī Mahārāja inaugurated the transcendental movement spiritual progress for the benefit of all living being.

The Bhagavad-gītā is never meant for any particular sect of human society, neither it is meant for the human being only. It is meant for all living being but due to advanced consciousness of the human being, he is considered the most perfect living being to recuperate from the illness of ignorance. The transcendental process as referred to above preached in the Bhagavad-gītā and practised by Lord Caitanya is the simple method of self-surrender:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁtvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." [Bg. 18.66]

This surrendering process is rejected by a class of people who are known as the asuras. This asuras are vividly described in the Bhagavad-gītā and the people of modern society corroborate exactly to the description of portion of Bhagavad-gītā. The mode of work adopted by the asuras are sure to bring in disaster upon the world. The asuras of modern age have already been

successful in bringing out a disaster of all descriptions upon the earth. The general mass of people are suffering heavily for the leaders misdeeds and if these asuras are not checked in their habit of performing nefarious work in the manner it is going on surely the atomic bomb of demoniac civilization will soon burst into flames, and all plans and resolutions of the asuras will go to hell, at the cost of teasing humanity. The asuras of modern age say that poor and hungry people have no meaning for God but at the same time another big brother of the asura says in another place in disappointment that however efficient a Government may be, unless there is rain nothing can be done. This rain is however, so kindly considered by the big brother of the asuras, is in the hands of God Who alone can give it. So he urges his followers to pray to God for rains.

This praying show to God for the sake of belly is the beginning of self-surrender but the difficulty is that as soon as this prayer is granted by God, the asura at once forgets the blessing of God and again begins his nefarious work for the sufferings of the common people. Such temporary prayers are offered by the diseased, needy etc. if they some asset of good work behind them but the asuras however learned they may be in the estimation of the mundaners, will never offer such prayers even in the worst position of sufferings. They will find out some excuse that the Nature is unkind.

The asuras do not know that they have to depend on either Nature or God whichever they may prefer and all the powers are not invested upon them for the peace of the world. The asura therefore gives a fighting to the laws of Nature by a laboratory method but when he is baffled in his fighting, he says that Nature is unkind without knowing that Nature is God's Nature and She works according to the direction of God. She acts like the police force for the chastisement of the asuras who have rebelled against the authority of the Supreme Godhead and it is not at all possible to get rid of her severe punishment unless the asuras are made to surrender unto Him (Godhead)

As such the transcendental movement of self surrender as inaugurated by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja is not only essential for spiritual progress of people to reach the destination, but also it is required even for the comfortable journey in the in the moving carriage of the planets to our destinations. The sense-gratifying plans of modern civilization manufactured in the materialistic laboratories of the asuras, must have to be checked if the world has to be saved from the progressive way of barbarism.

While writing this article (8/6/52) it is fortunate that I have come along with another article in the A. B. Patrika of date in which I find an interesting parallel thought by Mr. A. I. Macnull of Jerusalem, in which he concludes his statement in the following manner.
Indian Philosophy attracts Israel.
SPIRITUAL UNION
Political fraternity is not enough. Political friendship to remain true and permanent must be forged into a profound spiritual union. India has a stupendous chance today of leading the world back from the barbarism of bankrupt Western civilization and of realizing the spiritual civilization offered by Mahatma Gandhi, Aurobindo Ghosh, Rabindranath Tagore, and the entire luminous galaxy of India's spiritual giants.
We Indians, whether Jews, Christians, Moslems, Parsis, or Hindus, whether in India or in Israel, have upon our heads the crown of a supreme responsibility. We cannot betray our conscience. We cannot forget our duty to the world. For the sake of blood-stained and tear-filled Humanity, let us aspire to assume the position of Arjuna in the Gita who heard the mighty words from the divine lips of Shri Krishna: "I am the Lord seated in the hearts of all men ... Those who worship the devils go to the devils; those who worship the gods go to the gods; but those who worship Me come to Me. He who worships Me with all his heart, with fearlessness, sincerity, and loving devotion, I am responsible for his happiness. I am Truth, I am Wisdom, the source of Wisdom, and the end of Wisdom. "India and Israel."
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī in the line of His predecessors exactly wanted that persons who are born in the sacred land of India may first of all know in perfection the entire luminous galaxy of spiritual giants and then preach the truth all over the world for their benefit. Mahatma Gandhi tried to touch the spiritual attainments of India for his political end. Rabindra Nath tried to enter into the spiritual Kingdom by mundane poetic sentimentalism and Arabindo Ghose tried to evolve the mystic powers within himself. As such all of them wanted to develop their respective angle of vision with different purposes. The purpose of Bhagavad-gītā is however one and Absolute, because the ultimate purpose of Bhagavad-gītā transcends the spheres of karma, jñāna, yoga and other purposes and coincide in one Absolute purpose, namely transcendental service of thc Personality of Godhead Śrī Krishna as is quoted by Mr. A.I. Macnull of Jerusalem in his article referred to

above. The Bhagavad-gītā is in nutshell the summary of all descriptions of spiritual developments that India attained and it is the book which reveals the real picture of God as He is. Śrī Caitanya Mahāprabhu reveals the same purpose of Bhagavad-gītā by practical demonstration. What is theoretically revealed in the Bhagavad-gītā is practically demonstrated by the movement of Lord Caitanya Who is confirmed as Śrī Krsna Himself in the following śloka

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." [S.B. 11.5.32]
Śrī Bhaktisiddhānta Sarasvatī Gosvāmī therefore invited all persons from every corner of the world to take up this cause of spiritual movement in a combined force and offer a challenge to the onward progressive march of the demoniac civilization eating the vital force of humanity.

Cult of Lord Śrī Caitanya

[*This has been proofread against the original handwritten manuscript. and spelling changes have been made for the VedaBase.—Ed.*]

Cult of Lord Sri Caitanya

ārādhyo bhagavān vrajeśa tanayas tad dhāma śrī vṛndāvanam
ramyā kācid upāsanā vrajavadhū vargeṇa vā kalpitā
śrīmad-bhāgavatam amalaṁ purāṇaṁ
śrī-caitanya mahāprabhor matam idaṁ tatrādarāḥ na paraḥ

The Personality of Godhead Śrī Krishna, Who is known as the son of the King

of Vrajadhāma i.e. Śrī Nanda Mahārajā, is the ultimate worshipful Lord of all Lords. Similarly His residential abode namely the holy place of Vṛndāvana is as much worshipful as the Lord is Himself. The ways of His worship maybe various but the one which was conceived by the circle of the damsels of Vrajadhāma is unsurpassable by any other devotee. Śrīmad-Bhāgavatam Purāṇam is the unalloyed guidance for this purpose of approaching the worshipful Lord and that is the sum total opinion or cultural philosophy of Lord Śrī Caitanya Mahāprabhu. We shall therefore as duty-bound must bow down our heads before the cult and shall not accept any other cultural movement whatsoever.

Śrī Caitanya Mahāprabhu's cult of philosophy is therefore known as bhāgavata-dharma or the religion which renovates the lost relation of the living being with the Supreme Lord. All the living beings never mind who and what they are, all of them are different parts and parcels of the Surpeme Lord and this fact is clearly mentioned in the Bhagavad-gītā by the Lord Himself as follows:

mama yonir mahad brahma
tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva bhūtānāṁ
tato bhavati bhārata

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
(Bg. 14.3-4)

The whole animated world is a creation of a combination of matter and the living force called by the name spirit. These spiritual sparks are so many fragments of the original Whole spirit without which it is impossible to bring in animation in the matter. The complete material resource which is called mahat-tattva or the material energy is also called Brahman or the Absolute on account of its being the energy of the Absolute. Anything that emanates from the Absolute is also Absolute is the version of the Vedas. Both the energies namely the matter as well as the living force both of them are different

energies of the Lord. But in the action of creating the material world the matter is energised as the body of the the spirit living being. The material energy is therefore presented as the mother of the living being because she is impregnated by the Lord with the seeds of spiritual sparks namely the living forces. It is just like the mother conceives in her womb the seed received from the father and thus there are children born. In other words the material world being the field of activities of the imitation Lords—they are sent here by the Supreme Lord to play their parts as they desired. That is the original cause of contact of the living being with the material existence.

Therefore all living entities beginning from Śrī Brahma the fore-father of the gods in the heaven as well as the men on the earth down to the lowest of the living being namely the microscopic germs all of them can claim the material energy as their nursing mother and the Supreme Lord Personality of Godhead as the original father. The living entities in their 84 lakhs of different species of life are undergoing the terms of field activities according to the law of karma or the law of desire and actions.
The above fact is reconfirmed in the Bhagavad-gītā as follows:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
Manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
(Bg. 15.7)

The living entities are separated parts and parcels of the Supreme Lord who originally wanted to become many. These living entities are however different from His (the Lord's) plenary parts and parcels who are called viṣṇu-koṭi. The viṣṇu-koṭis are distinct from jīva-koṭis. But after all the jīvas are directly connected with the Lord as His parts and parcels and definitely they are not the parts and parcels either of Śiva or Brahmā. Such jīva-koṭis are eternal by nature and they are not to be supposed as temporary manifestations like the pots or sky. Such living entities have been entangled in the material energy and therefore they are dragging a hard struggle for existence in the matter as much as a man who is put into the water of the sea, struggles very hard for existence of life. Such circumstantial existence is not only troublesome but also unnatural to the living being. The material senses namely the eyes, the

ear, the nose, the tongue and the skin all combined are just like the iron chain of the living being and the perpetual struggle for existence is an endeavor to get out of these chained up situation. These chains have developed by his (the living being's) contact with matter by the false ego of identifying one self with the matter without knowing or forgetting his pure spiritual existence. The mind is a product of such false ego in the mode of goodness while the other working senses are the product of such false ego in the mode of passion. As such liberation of the living being means to cut off these fetters of material senses and revive the pure spiritual senses consciousness called by the name hṛṣīka. The hṛṣīkas or the purified senses, freed from all sorts of material designation, can be engaged in the service of the Hṛṣīkeśa in such liberated stage only and that is the definition of devotional activities. With such pure senses only one is admitted in the Kingdom of God for a life of eternal existence, permanent bliss and complete knowledge which are all impossible facts in the conditioned existence of material senses. The material senses cannot enjoy permanent bliss neither do they exist for eternity. As such they are also imperfect to gather knowledge of the transcendance. The purified hṛṣīkas are however just the opposite numbers of the material senses and with such senses only one can enjoy the association of the Lord Who is all spirit substance. Exchange of spiritual reciprocity with the Lord by the liberated soul is called rasalīlā or the display of spirit (indistinct). Each and every individual living has separate identity and therefore their amalgamation with the whole is an imagination only unless there is the act of spiritual suicide by the individual. Such living entities are described in the Bhagavad-gītā as the superior energy of the Lord and as such they are different from the Lord as much as heat is different from the fire.

The cult of Śrī Caitanya Mahāprabhu is a pure spiritual movement for awakening the dormant spiritual consciousness by purified senses of the living being. His relation with the Lord being eternally complete, the living being may forget it by his foreign association in the matter but the consciousness is subject to be revived by the transcendental method of hearing in a submissive mood. The materialistic living being has nothing to do extraordinary but if he at all has any spiritual interest, which is also influenced by good association of realised souls, he may be given the chance of hearing very patiently from the realised souls [REST MISSING].

Conception of Gītā-nāgarī
Part 1

[*Most of this article appears in Back to Godhead magazine, Vol III, Part VI, published May 20, 1956. It has been edited for publication.—Ed.*]

Conception of Gita Nagari

On The Principles Of Gandhi
1. The Personality of Godhead Śrī Kṛṣṇa appears Himself in this mortal world by dint of His internal potency in order to be visible to the conditioned souls specially to the human being, although in essence He is eternally unchangeable Supreme Truth and Absolute Lord of the visible and invisible worlds. The Vedas are known to be transcendental, because they were impregnated in the heart of Brahmā by Śrī Kṛṣṇa after creation of the material cosmos and as such Vedic literatures or knowledge have descended in a transcendental process of aural reception from Śrī Brahmā to Nārada, from Nārada to Vyāsa, from Vyāsa to Śrī Śukadeva Gosvāmī and from Śrī Śukadeva Gosvāmī to other disciples in succession. The Vedic literatures are known as śruti because they have come down by the process of submissive aural reception by the bona fide disciplic succession. But the original teacher of such knowledge is no other than Śrī Kṛṣṇa Himself.
2. Śrīmad Bhagavad-gītā and the transcendental knowledge thereof has also descended in the above process of aural reception from Vaivasvata Manu but when the chain of disciplic succession was broken at the beginning of the Kali-yuga by the influence of the external energy of the Personality of Godhead (māyā), it was again reincarnated by the Supreme Authority of Śrī Kṛṣṇa Himself at the Battlefield of Kurukṣetra in the presence of the most beloved friend and devotees of Śrī Arjuna. The Lord summarized the full text of the Vedas and Upaniṣads in the techniques of the Bhagavad-gītā in order to give facility to the people of the present age, who are mostly affected by the influence of the age of quarrel (Kali-yuga) and disagreement.
3. The summum bonum teachings of the Bhagavad-gītā is that Religion means the art and science of learning the transcendental process of surrendering

unto the Lotus Feet of the Absolute Personality of Godhead, Śrī Kṛṣṇa. The purity of such religious knowledge becomes polluted when conditioned souls become too much influenced by the external material energy of the Lord and thus they forget the eternal relation with Him (Śrī Kṛṣṇa). The result is that such forgotten souls become too much addicted to the material process of sense gratification which is the lowest form of crude human civilization. When such irreligious life of the people in general flourished, the world at large suffers terribly in all directions in the way of challenging the very existence of God.
4. The Personality of Godhead and His transcendental utterances as sounded in the Bhagavad-gītā are identical. Śrīmad Bhagavad-gītā is therefore eternally the Personality of Godhead Himself with full potency of His Lordship. The sanctity is maintained by keeping intact the parampara system i.e. when the message is received just in the way as it was done by Śrī Arjuna the first listener of the Bhagavad-gītā. If we strictly follow the footprints of Śrī Arjuna we can also undoubtedly become equally enlightened as Śrī Arjuna was by the presence of the Lord Himself. The Lord is omnipresent and He reserves the right of not being exposed to the nondevotee class of men who do not follow the principles of Śrī Arjuna.
When the law-abiding devotees of the Lord become embarassed by the unlawful activities of the asuras i.e. those who are averse to acknowledge the Supreme Authority of the Lord, at that critical moment either the Personality of Godhead or His counterpart form of Sound Transcendental appears in the mortal world in order to save the people who are faithful and annihilate the unbelievers. As such Bhagavad-gītā descended directly from the utterances of the Personality of Godhead in order to save the faithful and annihilate the unbelievers at the juncture of the Lord's disappearance just after the battlefield activities at Kurukṣetra. The Battle of Kurukṣetra was fought between the two rival political parties namely the Kurus and the Pandavas. At the present moment the same fight between two rival political parties without any guidance of the transcendental direction of the Personality of Godhead is merrily going on at the expense of the innocent poor people of the world and therefore Śrī Kṛṣṇa has descended again in the shape of Gītā-nāgarī with the same purpose of saving the faithful and annihilating the unbelievers as He did in the Battlefield of Kurukṣetra.
5. The Gītā-nāgarī will be therefore the main preaching center of the Supreme Authority of Śrī Kṛṣṇa the Personality of Godhead. It shall be proclaimed from

that place that Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Enjoyer of all benefits derived from all kinds of works, sacrifice, cultivation of knowledge, that He is the Absolute Proprietor of all the material and spiritual worlds, that He is unalloyed friend and philosopher of all living entities namely the gods or the rulers, the general people, the beast and the birds, the reptiles, plants and trees and all other animals residing in every nook and corner of the great universes. When such knowledge will be fostered from the vantage of the Gītā-nāgarī, at that time only real peace and prosperity will usher in the world so anxiously awaited by the people of the world.

Unfortunately the present trend of civilization is conducted just on the opposite direction of the above standard view. The human being has declared himself to be the Lord or the Supreme enjoyer of everything and he poses himself as the proprietor of the world. He has declared himself as the friend and philosopher of the people in general enamoured by material power and wealth which is bringing in ruination for himself and his followers also. Every human being is imagining himself as independant God (?) and foolishly trying to guide the activities of his so-called followers without knowing the art and science of such leadership business. Such leadership for the actual benefit of the people in general can effectively be conducted when the leaders themselves will know the art and science of surrendering unto the lotus feet of the Śrī Kṛṣṇa and will be able to convince their followers that God alone has the absolute prerogative in the abovementioned three functions.

On the other hand the native of India only has the prerogative to understand this position of Godhead from the pages of the Bhagavad-gītā and he is alone able to preach this truth throughout the whole world. It is therefore desired that the authorities who shall guide the activities of the Gītā-nāgarī may make such organized effort as will help this mission of the Gītā-nāgarī on a permanent basis.

The pangs of the demoralized type of civilization designated by the demoniac principled diplomats are being keenly felt by the people in general and to save them from the untold miseries of life, is to take shelter of the transcendental message of the Bhagavad-gītā.

A vivid picture of the demoniac principled leaders is given in the text of the Bhagavad-gītā in the Sixteenth Chapter as follows:

"We can know the real heart of an asura in the statement of the Bhagavad-gītā. At the present moment practically every man is infected with a

false sense of prestige, pride, anger, vanity, cruelty and similar other qualities born of poor fund of knowledge. There are always two classes of men of which one is known as the devas or the gods and the other is known as the asuras or the demons. The asuras unable to realize what should be done and what should not be done in the human form of life. Those who are generally endowed with godly qualities do perform charities, possess the power of controlling the sense organs, perform sacrifices, practice penance, nonviolence, love, truth, learn tolerance, remains peaceful, refrain from speaking ill of others, become kindly in behaviour with others, eradicate lust and hankerings, practice patience and purity of habits. These are some of the many godly qualities of men equal with God. But unfortunately these godly qualities are rarely experienced in the character of the present generation and in most cases the qualities of the demons are vividly demonstrated because the demoniac men are unclean in habits. Such unclean men do not believe in the existence of God and they think without any reason that desire or necessity of life is the ultimate cause of all creations without knowing that disposal is more important cause than desire. The demoniac observation is always defective both in fact and practice. People addicted to demoniac principles, devoid of transcendental knowledge, imperfectly educated and inventors of violent works leading to miseries and destruction of the world have greatly developed in this age. Although these people indirectly realize that their mode of activities had already diminished the duration of life of the people in general, yet they consider the advancement of material knowledge as progress of life, dictated by a strong sense of vanity under the cover of unclean habits. The effects of this pernicious type of material civilization is that people have already forgotten the question of life after death. and thus they have taken to an irresponsible way of life leading to untold miseries and distress of material existence. The demoniac way of thinking has covered their unsatiated desire for work and sense enjoyment till the end of material existence. These people are embarassed with thousands and one desires enlarging the circle of exploiting habits in greater and greater circumference. They have now become mad so to say for such enlarged activities of material civilization. Such people think unrestrictedly and at all times like this "I have accumulated so much wealth just now and in the next I am going to accumulate more wealth. I am God and nobody is equal to my position. I have killed this enemy, and I am arranging to kill the other one. I am God and I am the enjoyer of everything. I am happy

and I am perfect. I do not think anybody else richer than me. I can perform all kinds of sacrifices, and by doing so, I can purchase all virtues." [Bg. 16.13-15] The asuras therefore exhibit a feat of their unalloyed foolishness by such contemplation as above mentioned.

Saintly politicians of the modern age like Mahatma Gandhi and others, inspired by the teachings of Bhagavad-gītā, although imperfectly, have tried to lead such demoniac politicians of demoniac principles as they may be influenced by the teachings of Bhagavad-gītā. Mahatma Gandhi's movement in the political field, such as non-violence, peaceful non-cooperation, truthfulness, sacrifice, etc., are some brilliant examples for subduing the demoniac tendency of the people in general. Such examples in the life of Mahatma Gandhi made him well recognized all over the world, in spite of their being temporary measures, and it may be safely concluded that Mahatma Gandhi's success in such movements was solely and wholly dependant on the inspiration of the Bhagavad-gītā. Leaving aside all his other activities in the political field, the four following principles which he adopted sincerely in his mature old age, are in essence derived from the teachings of Bhagavad-gītā for practical application in the matter of social and spiritual upliftment of the present order of things. They are as follows:

1. Leaders and politicians may take lessons from the life of Mahatma Gandhi, who was undoubtedly a great and busy politician, with respect to his daily evening prayer meeting and regular recitation of the text of Bhagavad-gītā. He followed this principle of life most faithfully, even up to the last moment of his lamented life. People in general, and the leaders in particular, may follow the footprints of Mahatma Gandhi, if they at all want to do some good to their followers. Such regular habit of reciting the reading of the Bhagavad-gītā makes one able to get rid of the demoniac way of life and gradually rise up to the plane of pure devotional life of the gods. When such devotional life is enriched by recitation of Bhagavad-gītā, all the good qualities of the gods automatically overcome the reciter without any extraneous effort on his part. And a person, however qualified he may be in the mundane sense of the term, if he is devoid of the principles of devotional life as abovementioned, he shall surely hover in the mental plane of uncertainty and, as such, will always fail to enter into the noumenon existence of life. Those who have developed such noumenon existence of life, generally known as spiritual life, are called mahātmās in the language of Bhagavad-gītā. The definition of real mahātmās

is given in the book.

2. The temple entry movement of Mahatma Gandhi is another attempt to deliver people in general from spiritual degradation, and by such movement, the mass of people can be saved from gliding down to the lowest status of demoniac life. Even when he was at Noakhali during the dark hours of the partition days, he never hesitated to reinstall the deities of Rādhā and Kṛṣṇa, and by such examples, he had done immense good for the people in general. Leaders and politicians may take lessons from this particular incidence of his life. It may be said in this connection that there are thousands and thousands of Viṣṇu temples all over India. And these temples were originally meant for enlightening the mass of people in spiritual values so that they can live in peace and harmony with higher aim of life. At the present moment in most cases, these spiritual educational centres have been rendered into rendezvous of demoniac dance for want of the culture of Bhagavad-gītā. They have become on the contrary, so many plague spots for preaching atheism and advancement of demoniac principles, for want of regular propagation of spiritual education under able leadership. The mission of Gītā-nāgarī must have its aim amongst others, to rectify the anomalies that have entered into the life of these centres of spiritual education and regenerate them to the sense of spiritual education through the exemplary life of devotees that may be created from the practical life of the members of the Gītā-nāgarī. The Bhagavad-gītā encourages us in such spiritual culture as follows:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me. (Bg. 9.25)

3. Mahatma Gandhi started the Harijan movement in order to raise the status of the fallen people either by social injustice or otherwise. But such pious movement may not be restricted only amongst the Bhangis and Chamars who are proclaimed as such for their unclian habits or in some cases by social

injustice, but such movement may be extended amongst those also who are passing in the society as brāhmaṇas and kṣatriyas etc., but in practice their mentality is more degraded than the lowest of the Bhangis and Chamars. Harijan means the associate of God Himself. Chamars and Bhangis, or for that matter, people who are of the mentality of Chamars and Bhangis both in habit and dealings can never be promoted to the position of Harijans unless and until such persons are helped to go up to the place of the Harijans by the approved method of rules made by actual Harijans such as Arjuna, Prahlāda, Dhruva Mahārāja, Yāmarāja, Bhīṣma, Janaka, Nārada, etc. There is no bar for any one to rise up to the position of Harijan, and this is confirmed in the Bhagavad-gītā.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants] and śūdras [workers]—can attain the supreme destination." [Bg. 9.32]

Mahatma Gandhi did not approve of the system of birthright castes as prevailing in India, and there is ample support for this movement of casteless society in the Bhagavad-gītā in its own way. Casteless society does not mean that there will be no section or subsection of social division. Without such division of social order no living society can be conceived but there may not be any such section or subsection simply for the matter of birth right accidence. A brāhmaṇa's son has the right to become a brāhmaṇa provided he has the rightful qualifications of a brahmana otherwise he cannot be placed in the exhalted position of a brāhmaṇa. That is the verdict of all revealed scriptures. There are three modes of Nature working all over the world and they are called the mode of goodness, the mode of passion, and the mode of ignorance. Every man or every animal is under the influence of either of the above modes of nature. As such, it is wrong to calculate that the modes of Nature are working only within the boundaries of India. On the contrary the fact is that nature is working all over the universe and therefore in other parts of the world also. In the human society undoubtedly there are men of different

modes of nature as above mentioned. Persons who are under the influence of modes of goodness, may be classified as brahmanas, similarly those who are under the influence of the modes of passion may be called as the ksatriyas and so on as they are described in the approved sastras. The modes of ignorance as it goes down by degrees, produces men of such lower and lower qualities and they are designated as Yavanas, Mlecchas, Kiratas, Huns, Andhras, Pulindas, Pulkasas, Aviras, Sumbhas, Khasadayas, etc., and there are four lakhs of men of different qualities all over the universe influenced by the above mentioned modes of nature. From the Gītā-nāgarī this universal Truth must be propagated systematically, so that REAL HUMAN SOCIETY may be established for the benefit of all, dividing the categories of men according to natural modes of nature. Such social order on the basis of the Bhagavad-gītā all over the world may be called the institution of natural caste system or the casteless society. In that institution of natural caste system
(page 5) all divisions of men will be engaged in one transcendental business of spiritual community with equal status of life and with equal importance of co-operative value as much as the different parts of the one whole body have different functions only but qualitatively they are one and the same. In that institution of spiritual social order every one will have equal right to promote himself to the higher status of life without any malicious competition and as such education and culture will be open door for all concerned as much as the varsity of all state is open for all with equal status of educational right. Casteless society will, of course, never allow to place on the same category of a high-court judge and the laborer unless such society will have gone in to madness of culture. On the contrary by establishment of such casteless society as it is stated in the Bhagavad-gītā nobody will be grudging if any one is recognized as the qualified brāhmaṇa on the value of merit only and not on the basis of birthright claim. Such casteless society is reasonable and acceptable by one and all in the world.

E. On the basis of the abovementioned four principles of Gandhi and approved by the tenets of the Bhagavad-gītā, the Gītā-nāgarī will properly utilize the huge resources of Mahatma Gandhi memorial fund, in the manner as will satisfy both Gandhi and the public. Gandhi's memory can be well preserved by his exemplary activities and not by simply constructions of huge buildings or deadstone statues as we see the general tendency. Mahatma Gandhi was saintly reformer and his memorial fund may be utilized for the

purpose of converting degraded persons into saintly order. Mahatma Gandhi strictly followed the four primary principles necessary for the public leader, brāhmaṇa, king, and the transcendentalist and they are as follows:
*1. Not to associate illegitimately with women.
2. Refrain from animal slaughter.
3. Refrain from intoxication including drinking of tea and smoking of bidi.
4. To act not on speculative and gambling enterprises.
Unfortunately many of the so-called followers of Mahatma Gandhi are positively addicted to all the abovementioned four principles of immoral habits and still they are passing as the disciples of Mahatma Gandhi. In the Bhagavad-gītā it is clearly mentioned that exemplary acts by the leaders are followed by the common man. If the leaders are themselves fallen in the matter of standard morality how one can expect the common man to be virtuous and moral? It will therefore be the duty of the Gītā-nāgarī to produce leaders of exemplary character to guide the people in general both in this as well as the next life for actual peace and prosperity.
*See article on standard morality. [Published in BTG Vol III Part XIV November 20, 1958]

Conception of Gītā-nāgarī Part 2

[*This typed manuscript contains pages 5 through 24 of a typed manuscript and the first part is a partial copy of the last part of the Conception of Gītā nāgarī part one essay. It has also been edited for publication.—Ed.*]

Conception of Gita-nagari

I have killed this enemy, and I am arranging to kill the other one. I am God and I am the enjoyer of everything, I am happy and I am perfect. I do not think anybody else richer than me. I can perform all sorts of sacrifices, and by doing so, I can purchase all virtues." [Bg. 16.13-15]
The asuras therefore exhibit a feat of their unalloyed foolishness by such

contemplations as above mentioned.
Saintly politicians of the modern age like Mahatma Gandhi and others, inspired by the teachings of Bhagavad-gītā, although imperfectly, have tried to lead such demoniac politicians of demoniac principles as they may be influenced by the teachings of Bhagavad-gītā. Mahatma Gandhi's movement in the political field, such as non-violence, peaceful non-cooperation, truthfulness, sacrifice, etc., are some brilliant examples for subduing the demoniac tendency of the people in general. Such example in the life of Mahatma Gandhi made him well recognized all over the world, in spite of their being temporary measures, and it may be safely concluded that Mahatma Gandhi's success in such movements was solely and wholly dependant on the inspiration of Bhagavad-gītā. Leaving aside all his other activities in the political field, the four following principles which he adopted sincerely in his mature old age, are in essence derived from the teaching of the Bhagavad-gītā for practical application for social and spiritual upliftment in the present order of things. They are as follows:
1. Leaders and politicians may take lessons from the life of Mahatma Gandhi, who was undoubtedly a great and busy politician, with respect to his daily evening prayer meeting and regular recitation of Bhagavad-gītā. He followed this principle of life most faithfully, even up to the last moment of his lamented life. People in general, and the leaders in particular, may follow the footprints of Mahatma Gandhi, if they at all want to do some good to their followers. Such regular habit of reciting the readings of Bhagavad-gītā makes one able to get rid of the demoniac way of life and gradually rise up to the plane of pure devotional life of the gods. When such devotional life is enriched by recitation of the readings of Bhagavad-gītā, all the good qualities of the saints and gods automatically overcome the reciter without any extraneous effort on his part. And a person, however qualified he may be in the mundane sense of the term, if he is devoid of the principles of devotional life as above mentioned, shall surely hover in the mental plane of uncertainty and, as such, will always fail to enter into the noumenon existence of life. Those who have developed such noumenon existence of life, generally known as spiritual life, are called Mahatmas in the language of Bhagavad-gītā. The definition of real Mahatmas is given below from the reading of the Bhagavad-gītā.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls worship Me with devotion." [Bg. 9.13-14] (page 6.)

2. The temple entry movement of Mahatma Gandhi is another attempt to deliver people in general from spiritual degradation, and by such movement, the mass of people can be saved from gliding down to the lowest status of demoniac life. Even when he was at Noakhali during the dark hours of the partition days, he never hesitated to reinstal the deities of Śrī Śrī Radha Govinda Śrīmurties, and by such examples, he had done immense good for the people in general. Leaders and politicians may take lessons from this particular incidence of his life. It may be said in this connection that there are thousands and thousands of Vishnu temples or other temples all over India. And these temples were originally the centres of spiritual enlightenment which helped subduing the demoniac way of life of the people in general, and thereby they would live in peace and prosperity. At the present moment in most cases, these spiritual educational centres have been rendered into rendezvous of demoniac dance for want of culture of the teachings of Bhagavad-gītā. They have become on the contrary, so many places for preaching atheism and advancement of demoniac principles, for want of proper and regular spiritual propaganda under able leadership. The mission of Gītā-nāgarī must have its aim amongst others, to rectify the anomalies that have entered into the life of these centres of spiritual education and regenerate them to the sense of

spiritual life through the exemplary life of devotees that may be created from the practical life of Śrī Gītā-nāgarī. The Bhagavad-gītā encourages us in such spiritual cultural life as follows:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." [Bg. 9.25-26]

3. Mahatma Gandhi started the Harijan movement in order to raise the status of the fallen people either by social injustice or otherwise. But such movement may not be restricted only amongst the Bhangis and Chamars who are proclaimed as such by social injustice, but such movement may be extended amongst even those who are passing in the society as brāhmaṇas and kṣatriyas but in practice their mentality is more degraded than the lowest of the Bhangis and Chamars. Harijan means the associate of God Himself. Chamars and Bhangis, or for that matter, people of the mentality of Chamars and Bhangis, can never be promoted to the position of the Harijan unless and until such persons are helped to go up to the place of the Harijan by methods approved by the Harijans such as Arjuna, Prahlada, Dhruva Mahārāja, Yamaraja, Bhisma, Janaka, Narada, Vyasa, etc. There is no bar for any one to rise up to that position of Harijan, as it is stated in the Bhagavad-gītā in the following lines:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants] and śūdras [workers]-can attain the supreme destination." [Bg. 9.32]

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." [Bg. 14.26]

(Page 7.) Mahatma Gandhi did not approve of the present caste system as prevailing in India, and there is ample support of this movement of casteless society (in) the Bhagavad-gītā in its own way. Casteless society does not mean that there will (be) no section or subsection of social division, because without that, no society can (exist), but there may not be any caste simply for the sake of birthright accidence. Bhagavad-gītā approves of the caste system in terms of mundane quality acquired, but not in terms of accidence of birth. It is said there as follows:

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam

"According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable." [Bg. 4.13]

brāhmaṇa-kṣatriya-viśāṁ
śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni

svabhāva-prabhavair guṇaiḥ

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

śauryaṁ tejo dhṛtir dākṣyaṁ
yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca
kṣātraṁ karma svabhāva-jam

kṛṣi-go-rakṣya-vāṇijyaṁ
vaiśya-karma svabhāva-jam
paricaryātmakaṁ karma
śūdrasyāpi svabhāva-jam

"Brāhmaṇas, kṣatriyas, vaiśyas and śūdras are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy.

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brahmanas work.
Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the kṣatriyas.
Farming, cow protection and business are the natural work for the vaiśyas, and for the śūdras there is labor and service to others." [Bg. 18.41-44]
There are three modes of Nature working all over the world and they are called the mode of goodness, the mode of passion, and the mode of ignorance. And every man or every animal is under the influence of either of the above mentioned modes of Nature. As such, it is a mistake to calculate the modes of Nature as working within the boundaries of India only, but it is quite reasonable that such natural laws are working in other parts of the world too. In human society there are undoubtedly men of such different qualities, namely men under the influence of the mode of goodness called the qualified brāhmaṇas, those who are under the mode of passion called the kṣatriyas,

those under the influence of passion cum ignorance are called the vaiśyas, and last of all, the men under the influence of the mode of ignorance are called the śūdras. The mode of ignorance as it goes down by degrees, produces men of such qualities as are called yavana, mlecchas, kiratas, hūṇa, andhras, pulindas, pulkaśā, ābhīras, śumbhās, khasādayas, etc., and there are four lakh kinds of men all over the universe. From Gītā-nāgarī, this universal Truth must be propagated systematically, so that real human society may be re-established for the benefit of all, dividing men according to the natural mode by such approved processes as are called practical psychology or anything else. Such social order all over the world will be known as the Institution of quality caste system, and every human being will have the right to qualify himself by education and culture to enter into the higher status of life, in the same manner as the varsity (sic? variety?) of different (studies affects the facility to one and all. Casteless society will never allow, of course to place in the same category a high-court judge and a labourer of the mill unless such society has gone into madness. On the contrary, by establishment of such casteless society as it is said in the Bhagavad-gītā, nobody will be grudging if any one is recognised as qualified brāhmaṇa on his merit, only as one is recognised a graduate by his merit only. Such casteless society is reasonable and acceptable. The Gītā-nāgarī may properly utilise the huge fund collected to commemorate Mahatma Gandhi in the manner as above mentioned in four principle heads, because Gandhi's memory can only be preserved by his exemplary activities, and not by simply erecting some big buildings or statues, as we see the general tendency is. The Bhagavad-gītā asks every big man to perfect his life with the teachings of Bhagavad-gītā and then set himself as an example for the benefit of the people in general. It is said there

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues." [Bg. 3.21]

It is foolish to follow the proverbial principle of putting a cart before a horse or putting old wine into a new bottle. It shall be the duty of Gītā-nāgarī to agitate

against the Gandhi Memorial fund being utilised otherwise than in the manner befitting the teachings of Bhagavad-gītā, approved by Mahatma Gandhi.

Mahatma Gandhi fought with the adamant British Imperialism by his indigenous method with the touch of spiritual strength, and after obtaining our independence by such method, if we simply imitate the mode of western civilization, certainly it will be difficult for us to preserve such independence by some foolish plans made in London. If we want to preserve our independence at all, we must give up the London-made ideas, so scrupulously adhered to by our political leaders. If we eat fire, we must be ready to pass cinders. The mode of western civilization is sure to produce such social upheaval as Bolshevism or Communism, and if India wants to set an example of social peace and prosperity, she must be ready to accept the philosophy of the Bhagavad-gītā. The specialty of Mahatma Gandhi's movement was that beginning from Charkha, up to the end of his life singing (Ramdhun) by chanting Raghupati Rāghava Rāja Rāma, all were indigenous methods, and none of them were borrowed from the western philosophers. Even when he had attended the round Table conference in London, he was present in London, he was present there in his indigenous dress without monkeying the Europeans as others do, and for this behaviour, he was never disrespected, but, on the contrary, he was welcomed there as an independant king would have been. As such, if we open some big hospitals to accommodate the diseased persons in greater number, and thereby encourage the process of infecting diseases or erect some marble statues as the place of sitting for the crows to leave their stool, then certainly we shall be doing disservice to Mahatma Gandhi, who was cent per cent Indian in thought and action.

Mahatma Gandhi wanted to cure the disease of the heart. He always pleaded (Page 9.) for a change of heart for the asuras, and that is the root disease that is sought to be cured by the method of Bhagavad-gītā. Such disease is caused by the process of forgetfulness of our eternal relation with the Personality of Godhead, Śrī Kṛṣṇa. And, the seed of such disease germinates in different stages within the heart, called the potential state, undeveloped state and developed state, or in other words, in the subconscious state, conscious state, and then in manifested state. The Indians must set examples to open hospitals to cure diseases of the heart in different stages, and the mode of treatment shall be conducted in the Gītā-nāgarī according to the plan of Bhagavad-gītā.

Unless one has purified one's heart, no amount of antiseptic methods can save him from destruction. One must be purified both externally and internally. Externally means physiologically, and internally means psychologically. Physiological treatment will never help us to remain free from all diseases because all diseases sprout at the beginning psychologically. It is said in the Bhagavad-gītā as follows:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature." [Bg. 7.4-5]

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." [Bg. 15.7]

Earth, water, fire, air and the sky are the five principle elements of the physical world, and the mind, intelligence and false ego are the finer elements of the psychological world. Therefore, all sciences and arts including the science of morality, religion or theology all belong to the External Energy of the Personality of Godhead. We should not therefore make an end of philosophical search here only, but we must have to enter into the realm of the

Internal Energy of the Personality of Godhead, the particles of which are manifested in the shape of living beings. The living entity is never the product of the elements of the physical or psychological elements, but it is made of a different ingredient, produced from the Internal Energy of Godhead. Such eternal potency is the target of Bhagavad-gītā, and if any treatment has to be done for the diseases of the human being, it has to be done from the very inception, namely from the Internal Potency. Such treatment only will make every living being hale and hearty. As such, the Gītā-nāgarī has to minister the treatment of diseased persons, both externally and internally, as above mentioned. There is practically no hospital for the treatment of the internal potency, and Gītā-nāgarī must be very much alive to this point of view. For such internal treatment of the human being, Bhagavad-gītā will always help us.

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

tasmāc chāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ
karma kartum ihārhasi

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated." [Bg. 16.23-24]

(Page 10.) Whatever we may attempt to do in this world there are some guiding authoritative books in that region. To do such things in an ordered manner or in a standardised method, we have to consult such a book of knowledge. Without consulting such a book of knowledge, if we simply follow our whims and caprices, it is not possible for us to be happy in life, neither is it possible to be successful either in this or the next life. As such,
IT SHALL BE THE FOREMOST BUSINESS OF GEETA NAGARI
TO CHALK OUT ITS PLAN OF ACTION

STRICTLY ON THE TEACHINGS OF BHAGWAT GEETA
AND NOTHING MORE OR NOTHING LESS.

Bhagavad-gītā is acknowledged to be the condensed form of the milk of all knowledge, and it is said that this pure milk is obtained from the knowledge cow of all Vedas and Upaniṣads milked by Lord Śrī Kṛṣṇa Himself in the presence of Arjuna who is compared with a calf of the Upaniṣads. This milk of all Upaniṣads has to be distributed throughout the world by those who are actually devotees of Lord Kṛṣṇa. There is hardly a second authoritative book like this in any other part of the world.

We should note very particularly how we have become degraded due to our gross ignorance for want of proper knowledge in discerning what shall be done by us and what we shall not do. Our foolishness has entangled us in a chain of absurd work and its reactions. If we want at all to become free from such entanglement, it is our duty to look towards Bhagavad-gītā, and to propagate such pure transcendental knowledge shall be the main business of Gītā-nāgarī.

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is." [Bg. 4.17]

Simply to move hands and legs is no work. There must be a brain behind such movements of limbs, and that will be considered as proper work. We must make an analysis of real work, unreal work, and also of foolish work. It is not easy to give direction for any of the above mentioned works without any reference to Bhagavad-gītā. When we are able to discharge the prescribed duties of the book of knowledge it is called real work; when we do work without any reference to the book of knowledge it is called unreal work and whe we do things foolishly it has no value whatsoever. Those who have no knowledge of their prescribed duties are undoubtedly foolish workers entangled in the reactions of their foolishness and those who have tasted the bitterness of such foolish entanglement are so-called renouncers of work altogether, dressed in many colourful dresses for earning the maintenance of

body and soul together. There are others who are material scientists or in finer way the mystics who may be called a different grade of workers of the same category. But the transcendental workers who shall work under the plan of Bhagavad-gītā shall only be able to live a (happy life) of peace and prosperity by dedicating all the results of their activities unto the lotus feet of Śrī Kṛṣṇa, the Absolute Personality of Godhead.
(Page 11) Under such cooling shade of peace and tranquility, the people in general will be able to follow the footprints of the Mahatmas and thus being influenced by the Internal Energy of Godhead, they shall be able to combine themselves for a higher mission of life. Mahatmas who are already under the influence of Internal Energy of Godhead do possess themselves immense strength for the deliverance of the fallen people of the world, but although they possess such power, they exercise such strength in a corporate body—in order to give a chance to the less powerful souls who intend to serve God. Śrī Bajranga jee Hanuman, although He was Himself competently able to combat with Ravana, still took help from a little spiral [spider] in the matter of constructing a bridge over the gulf of Ceylon, in order to give such a little being a chance of service in the service of Śrī Ramchandra. What to speak of Śrī Hanumanajee, even Śrī Ramchandra, Who is the Personality of Godhead Himself, possessing all the power to create, maintain or annihilate the whole universe, played the part of a man, and took the help of His Monkey Devotees, in order to deliver Seeta Devi from the clutches of Ravana. In the battlefield of Kurukṣetra, all the men who assembled there and could have been killed within a twinkling of an eye by a mere symbolic sign of Śrī Kṛṣṇa, were requisitioned to fight with Bhima and Arjuna in (order) to give credit to His (Kṛṣṇa's) most beloved friend and devotee. Therefore, if the inhabitants of Gītā-nāgarī want to establish a perfect Kingdom of Heaven (Rama Rajya), (they) can endeavor to do so combinedly in the service of the Personality of Godhead. The inhabitants of the Gītā-nāgarī shall therefore engage their everything, namely (their) life, their wealth, their intelligence, and the words in the service of the Lord. That is the practical way of living a life of Bhagavad-gītā.

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti

tato vakṣyāmi te hitam

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.[Bg. 18.64]

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." [Bg. 18.66]
Those who are simultaneously valiant warrior, worker without desire for fruitive result, erudite scholar for knowing God as He is and pure devotee of the Personality of Godhead, such personalities only can serve the purposes of Bhagavad-gītā for the benefit of all concerned. Such heroes of transcendental fame are very dear to the Personality of Godhead. And for them only it is said in the last portion of the teachings of Bhagavad-gītā, that one should only carry out the order of Godhead and nothing else, and if in doing so anyone is subjected to tribulations for non-performance of other duties, He (Śrī Kṛṣṇa) will always save him for that he may rest assured. The Personality of Godhead is the only Original Friend and Philosopher of every one and He is the Father of all living beings. The Bhagavad-gītā is His transcendental word, and it is identical therefore with Godhead in full potency. Great Mahatmas do try to know this ultimate Truth themselves and try to preach to others this sublime Truth.
(Page 12.) The ultimate truth is that God, the world and the living entities are co-related with one another as a complete Whole. The Personality of Godhead is the Supreme Brahman, Nature is the Infinite Brahman and the living entities are infinitesimal Brahmans. In that spirit only, we can know that everything that be is Brahman and nothing but Brahman. Bhagavad-gītā is the synthesis of the Ultimate Truth in the fact that Śrī Kṛṣṇa, the Personality of Godhead is the begetting Father of everything, Nature is the Supreme Mother impregnated with the seeds of living beings, and the living entities in multiple forms of different species of life (84 lakhs varieties) are the children of such Father and Mother as above mentioned.

mama yonir mahad brahma
tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ
tato bhavati bhārata

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata. [Bg. 14.3]

It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father." [Bg. 14.4]

We can know from this fact that there is a sweet transcendental interrelation between all living entities, irrespective of not only caste, creed, and colour between man and man, but between man and beast, man and birds, man and reptiles, man and plants, etc., and so also between man and God, and between God and others, and so on. The Bhagavad-gītā can most scientifically raise this standard of life of sweet relation between one thing and another, and as such the Gītā-nāgarī shall be the centre for such supreme culture of knowledge. The Gītā-nāgarī shall set the example that neither God nor the living being nor Nature is in any way antagonistic toward one another, but that all of them exist in harmony as a complete whole unit. When Gītā-nāgarī will attempt to harmonise such sweet relation between man and God, Man and the world and the world and God, at such an auspicious time only, the united nations effort to establish peace in the world will be successful or the dream of a casteless society all over the world will be realised in practice. There is no other practical solution of the scientific basis of universal brotherhood or of universal religion without understanding this simple truth of the fatherhood of Godhead, motherhood of Nature, and childhood of all living entities. But the living entities, in a spirit of misusing their infinitesimal independence and forgetfulness of their relation with Godhead as eternal servitor and the served, or, in other word, when the living entity forgets his begetting father and

thinks himself as the son or product of the material nature only, or to be more simple, when the living entity becomes a mother's son only at that time does mother Nature, in order to set right her son, to become an obedient son, chastise the living entity in a destructive mood as Mahakali. Mahamaya Durga is the Primeval Form of all external energies of Godhead. She is described as Dasabhuja with different kinds of weapons in her hands to punish Mohishasura who is also Her son as every living entity is. Moishasura is attacked by the Mother's serpent of time on the head and the itch of passion on the body. Moreover, Mohishasura is attacked with Her (Page 13.) trident pierced on the chest, and thus the representative demon Mahaisasura is embarrassed in a manner from which he is unable to get out. When the demon is thus set right and surrenders to Her will, the Mahamaya then manifests Her real entity in the Form MahaLaxmi engaged in the eternal service of Śrī Narayana, and at that time She gives Her son all facilities for the service of the Father, assisted will all opulence, all power, all fame, all beauties, all knowledge and all renunciation. The example of Ravana and that of Śrī Hanumanjee may be given here. Both of them are the son of the potency of Godhead. One of them tried to snatch Śrī Sita Devi from the service of Śrī Rama while Śrī Hanumanjee tried to rescue Śrī Sita Devi from the clutches of Ravana. By such different treatment of two different sons, Ravana was announced as the Asura or Raksa while Śrī Hanumanjee is famous as the foremost devotee of Śrī Ramchandra. From these examples, we can conclude that our ideal shall be Śrī Hanumanjee, and not Ravana, who was vanquished in spite of his possessing all material facilities of wealth, followed by knowledge, beauties, fame, etc. Such material acquisitions are unable to protect any Ravana, whatever he may be, from destruction.

In a state of forgetfulness only, the living entities consider themselves as the product of the material world, or as the son of material Nature, without any connection with the Father, and in such mistaken mood of existence, they think of themselves as belonging to some particular nation, country, class, family, sect, and many other similar material designations. The transcendental processes of Bhagavad-gītā which aim at the deliverance of the living entities from the above mentioned many kinds of material designations are known as different Yogas. When one is attached too much to material work, he is delivered by the process of Karma Yoga, when one is attached too much with the speculative way of knowledge, he is delivered by the process of Jnana Yoga,

when one is attached too much in the mystic way of realising God, he is delivered by the process of Hatha Yoga, but for one who accepts the Personality of Godhead as the primeval cause of all causes, he is elevated by the process of Bhakti Yoga. As such, Bhagavad-gītā is undoubtedly the book of knowledge for all, never mind what whatever position one may be in according to his different inborn tendency. Bhagavad-gītā can deliver any one and every one from any position, by a systematic treatment in the above ways of Karma Yoga, Jnana Yoga, Dhyana Yoga or Bhakti Yoga. We may discuss herewith shortly, the different ways for different persons.

Those who are too much addicted to enjoying the results of their material work, are treated in the following manner, according to Bhagavad-gītā, namely—

notation indicates III 29, 30, 31, but text appears to be III, 30, 31, 32]

mayi sarvāṇi karmāṇi
sannyasyādhyātma-cetasā
nirāśīr nirmamo bhūtvā
yudhyasva vigata-jvaraḥ

ye me matam idaṁ nityam
anutiṣṭhanti mānavāḥ
śraddhāvanto 'nasūyanto
mucyante te 'pi karmabhiḥ

ye tv etad abhyasūyanto
nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāṁs tān
viddhi naṣṭān acetasaḥ

"Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

Those persons who execute their duties according to My injunctions and who follow this teaching faithfully, without envy, become free from the bondage of fruitive actions.

But those who, out of envy, disregard these teachings and do not follow them

are to be considered bereft of all knowledge, befooled, and ruined in their endeavors for perfection." [Bg. 3.30-32]
(Page 14.) A person who struggles for existence with full knowledge of his relation with God, the world and the living entities is in a spirit of self-surrender unto the Supreme Will of God and refrains from his own way of thinking doubts and laziness, is called a Karma Yogi, or devotee under the influence of material work. Such Karma Yogi does everything for the satisfaction of God only, for his master, and nobody else, and for this act of self-denial, he does not grudge the Personality of Godhead. The general tendency of a worker is that he wants to enjoy the fruit of his own labour, and it is unthinkable for such materialists to sacrifice all fruits of their labour for the sake of Godhead. Such materialists are bound up by the results of their work, either good or bad. But the Karma Yogi, who always works for the satisfaction of Godhead, is not at all bound up by any reaction from such material work. That is the secret of doing work according to the plan of God. Those who, therefore, envy the Personality of Godhead and do not sacrifice the results for the sake of Godhead, must be considered as lost men, devoid of all knowledge.
A person addicted to the speculative mood for knowing the ultimate Truth, known as the empiric philosopher, is advised to follow the principles of Bhagavad-gītā as stated below-

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God." [Bg. 18.54-55]
The empiric philosophers, by their speculative process of knowing the Absolute Truth, attain to the plane of spiritual cognisance and becomes free from the attachment of material consciousness. Such a liberated soul is never affected by any sort of material hankering for things which he does not possess, neither does he lament for things which he might have lost. He is equipoised in every circumstance, and, as he is fixed up in that position, he is blessed with the engagement of transcendental loving service of Godhead. And by the gradual process of development of transcendental loving service of Godhead, the liberated soul can know in fact what is actually the eternal Form, Pastime, Quality, paraphernalia and entourage of Godhead, Who is the Supreme Personality. The last word of liberation is to know Godhead as He is.

The mystics generally known as the Yogis are advised to follow the undermentioned principles of Bhagavad-gītā—

sarva-bhūta-stham ātmānaṁ
sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā
sarvatra sama-darśanaḥ

yo māṁ paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi
sa ca me na praṇaśyati

sarva-bhūta-sthitaṁ yo māṁ
bhajaty ekatvam āsthitaḥ
sarvathā vartamāno 'pi
sa yogī mayi vartate

tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī
tasmād yogī bhavārjuna

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere. [Bg. 6.29]

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me. [Bg. 6.30]

Such a yogi, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in Me in all circumstances." [Bg. 6.31]

"A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi. [Bg. 6.46]

And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is my opinion." [Bg. 6.47]

(Page 15.) ...to samadhi (a state of bodily realisation of the spirit soul). within himself and everything in Godhead. Therefore, a self realised sees Godhead everywhere and sees everything in Śrī Kṛṣṇa. He identifies himself as belonging to Śrī Kṛṣṇa and accepts Śrī Kṛṣṇa as his own. Establishment of this neutral relation with Godhead is the beginning of spiritual mellows. Such contemplative mystics do not fall down, and Śrī Kṛṣṇa saves them in all respects. Such Yogis gradually rise up to the state of transcendental loving service to Godhead. In the primary stages, the Yogins, submerged in spiritual equilibrium, experience the localised aspect of Godhead with four hands within themselves, but in the secondary stage, they realise that Chaturbhuja Narayana is non-different from Śrī Kṛṣṇa. When the Yogins concentrate their meditation on the Form of Śrī Kṛṣṇa, Who is transcendental to mundane time and space, they can, without any separate effort, realise the impersonal Brahman, as a matter of course.

Bhagavad-gītā advises everyone to become such Yogins because the Yogins are greater than the ordinary mundane workers, the empiric philosophers, or even

those who undergo penances and austerities for higher perfection of life. And, amongst all such Yogins, those who meditate upon Śrī Kṛṣṇa externally and internally with devotion and love are considered to be the highest of all Yogins. Those who work ordinarily with such Yoga (meditating upon Śrī Kṛṣṇa) are called Karma Yogi, those who cultivate knowledge with such Yoga are called Jnanayogi, and those who have abandoned all work and speculative way of empiric knowledge, but have taken to pure devotional work and knowledge, transcendentally engaging all their wealth, attention, intelligence and words in the service of Godhead, are called Bhakta Yogins. The highest perfection of life is to attain to such stage of Bhakta Yogins. The personality of Godhead has advised in the Bhagavad-gītā about those Bhakta Yogins in the following words:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination." [Bg. 7.28]

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kunti, as an offering unto Me." [Bg. 9.27]

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ
tuṣyanti ca ramanti ca

teṣāṁ satata-yuktānāṁ

bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

"The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me. [Bg. 10.9]

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me. [Bg. 10.10]
To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." [Bg. 10.11]
Persons who have become cent percent free from all kinds of infections of (page 16.) dualities of the relative world, render unalloyed loving service to Śrī Kṛṣṇa only. In such a stage of devotional life, the devotee offers to Śrī Kṛṣṇa every thing that he eats, that he sacrifices, that he gives in charity and that he meditates upon. He does so because he becomes well convinced in the knowledge that the Personality of Godhead is the original and primeval cause of all causes, Govinda. From Him only, everything emanates, on Him only everything exists, unto Him only everything enters into after annihilation. After such realisation, nobody can worship anyone except Śrī Kṛṣṇa. At that time, all attention, all intelligence, and all life of the devotee become absorbed in the transcendental service of Godhead, and such transcendental service becomes manifested in nine different devotional functions (Nabadha Bhakti) of hearing, chanting, recollecting, serving, worshipping, glorifying, adoring, fraternising and surrendering to the Name, Quality, Pastimes, Paraphernalia, and entourage of Śrī Kṛṣṇa. The Personality of Godhead, also being satisfied with the transcendental loving services of such devotees constantly engaged in Him, enlightens such devotees from within themselves in such a way as they may be able to enter into the manifested Pastimes of Śrī Krsna as He performs at all times. The Personality of Godhead, Śrī Kṛṣṇa, enlightens the hearts of those devotees with transcendental knowledge, even at the time of their

remaining in the material world, and although such devotees may be illiterate in terms of material calculation. THE MAIN FUNCTION OF ŚRĪ GĪTĀ-NĀGARĪ SHALL BE TO INCREASE THE NUMBER OF SUCH DEVOTEES ONLY, amongst other engagement.

After discussing the above-mentioned activities of Gītā-nāgarī, we can summarize the conclusion in the following way.

a. Śrī Kṛṣṇa, the Personality of Godhead, is The Powerful Whole, and the living entities and natural phenomena are His energies.

b. Energy of a person gives evidence of a powerful man, and, as such, the energies of Godhead, namely, the living entities and the material nature combined, glorify the immense energy of Godhead. Energies are parts and parcel of Godhead, but they cannot be Godhead themselves.

c. God's External Energy is engaged in the matter of chastising the revolting entities, whereas His Internal Energy is engaged in protecting the devotee and the faithful.

d. The living entities are controlled by the External Energy of Godhead when they (the living entities) make it their main business to satisfy the material senses. The objects of sense gratification are composed of twenty-four elements created by the External Energy. The material science can deal with those twenty-four elements by chemical or physical combination, and such products appear before us like the mirage in the desert, created by such material combination. Increasing the number of such mirages by advancement of material science will never bring real happiness to the living entities, because such steps will drag the living entities farther and farther from Godhead.

e. The living entity, although it has become entangled in the material cages of gross body and subtle mind somehow or other, can liberate itself from such bondage by developing the quality of goodness, to begin with, and gradually rise to the plane of transcendence, when the seeds of bondage in different stages of sub-consciousness, consciousness and unmanifested stage are burnt and the living entity is liberated. This is stated in the Bhagavad-gītā as follows:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets' and those in the abominable mode of ignorance go down to the hellish worlds." [Bg. 14.18]

The highest service that can be rendered to humanity, therefore, is to raise it from its down-trodden state of bondage. Indian saints have specifically emphasized this important subject of social service, whereas people in other countries lag behind in that science. Although people in other countries have advanced far beyond expectation in the advancement of binding the living entity in material bondage, they have very little culture in this transcendental science. Such advancement of material science has created so much entanglement for human society that everyone is now anxious to get back peace and happiness by the formation of such associations as the U.N. and other organisations. It is not, however, possible to attain peace without being educated in the spiritual science, as has been dealt with in the Bhagavad-gītā.

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." [Bg. 7.14]

The mode of treatment as to how one can be raised from the lowest status of ignorance to the highest status of illumination of full knowledge is elaborately discussed in the Bhagavad-gītā. The medicine and the diet both have been thoroughly dealt with there. More than eighty percent of the general population is more or less of the demoniac type. The demoniac tendency has increased so much that nobody is even able to understand that there is an absolute need for us to cultivate the science of the Internal Potency of Godhead, as much as we are doing in the field of the External Potency of Godhead. As a matter of fact, they are now not only foolish and sinful, but also their knowledge is covered by sinful acts.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ

māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." [Bg. 7.15]

If we want, therefore, to take all these asuras to the highest stage of life, not only for their benefit, but also for our benefit, too, because the Suras and the asuras are, so to say, bound up together for relative activities—if we really want to do them some good, it is our duty then to distribute the remnants of foodstuff offered to Godhead to such asuras so that they can rise up gradually to the transcendental plane.

sarva-karmāṇy api sadā
kurvāṇo mad-vyapāśrayaḥ
mat-prasādād avāpnoti
śāśvataṁ padam avyayam

"Though engaged in all kinds of activities, My pure devotee, under My protection, reaches the eternal and imperishable abode by My grace." [Bg. 18.56]

The Gītā-nāgarī has to arrange for such distribution of Prasadam in order to and distributing the remnants of
(Page 18.) The asuras are always hungry and distressed, and if arrangement for distributing Prasadam is made for them, nobody will object to accept such Prasadam. Mahatma Gandhi began Ramdhun, chanting at every evening Prayer meeting, and this practice would be utilised as medicine for the asuras while distribution of Prasadam will act as diet for them.

In order to treat the heart diseases of the asuras, transcendental hospitals have to be opened at Gītā-nāgarī apart from the ordinary hospitals that are run everywhere. These hospitals shall treat the Asuric patients with respect to their education, initiation, knowledge, and transcendental science, eating, enjoying and treatment of diseases altogether. That will be the special function of the Gītā-nāgarī. If work is begun with the aim of serving the Internal Potency of Godhead, there will not be any check in the progressive work of the external Potency of Godhead, but such work will have a change in

the Internal Potency of Godhead. The function of Iron stops when it is hot in association with fire, and at that time, the iron works as fire, with all its potency; in the same way, when work is begun in the realm of the Internal Potency of Godhead, the external potency stops functioning. We have already discussed the different potencies of Godhead, namely Internal and External.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature." [Bg. 3.27]

It is therefore concluded that the energy of Godhead works differently in response to our service or revolt to the plan of Godhead.

avyaktaṁ vyaktim āpannaṁ
manyante mām abuddhayaḥ
paraṁ bhāvam ajānanto
mamāvyayam anuttamam

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

"Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible." [Bg. 7.24-25]

The particular type of persons who are able to take charge of the propaganda work of the Gītā-nāgarī are also mentioned in the Bhagavad-gītā. It is said about those who have worked for the sake of Godhead as Yogins in previous

births that they can be searched out in the families of the Suchis and the Śrīmatis. It is said there as follows:

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." [Bg. 6.41]

Those who are born in the family of pure devotees or faithful brāhmaṇas or in the family of rich merchants having devotional activities in the family due to their virtuous work in the past life, can take interest in the activities of the Gītā-nāgarī as they are accustomed to do from their previous birth. It is therefore necessary that such virtuous persons only who have taken their births in the families of Suchis and Śrīmatis must be assembled together, in order to give effect to the program.

(Page 19) In order to give effect to the programme of the Gītā-nāgarī, it is necessary that at least twelve gentlemen, picked from the families of such Suchis and Srimatis, should form an association. And, with the help of these gentlemen, arrangement has to be made to provide the fund of Gītā-nāgarī with an income of Rs. 10,000 per month for the expenses of the Gītā-nāgarī. By the Grace of God, those who are born in the family of the Srimatas are sufficiently favoured by Laxmi Devi. As such, the Srimatas can make use of their wealth in the service of the Internal Potency of Godhead, instead of wasting the same for the service of the External Potency of Godhead. If wealth, which is considered to be the servitor of Narayana, is not engaged in His service, surely the same wealth will bring havoc and calamities upon the world, and for this, the possessors of wealth will surely be responsible, and the reaction is already in vogue, in the shape of many contending political "isms" of the day.

The crisis that we are now confronted with are the outcome of the wealth of the world that has been engaged in the service of the External Potency of Godhead. The Gītā-nāgarī, therefore will be able to set a noble example for the benefit of the world, as it will show how wealth can be engaged in the

service of the Internal Potency of Godhead and thereby bring peace and prosperity to the world.

Such twelve gentlemen, when they have assembled in an organised form, shall chalk out the programme of the Gītā-nāgarī, and to guide the principles of such activities, Bhagavad-gītā will be the book of knowledge or medium of information.

It is incumbent that such governing bodies of the Gītā-nāgarī must have the following preliminary qualifications, namely:

1. They must not have illegitimate connection with women.
2. They must be completely vegetarian.
3. They must refrain from all sorts of intoxicating habits.
4. They must refrain from all sorts of gambling or speculative habits.

Unless and until the governing gentlemen are free from the above four primary principles, it will not be possible for them to go farther and farther above. When one has acquired the above preliminary qualifications and also engaged in the service of Godhead, at that time only one is promoted to the stage of a Mahatma. And, to conduct the activities of the Gītā-nāgarī, the services of the Mahatmas are requisitioned. Such activities are not meant for ordinary men having no control over the senses, nor having any sort of relations with the transcendental service of Godhead. Those who are pure in action can conduct such activities.

One Mahatma can do immense good to others just like one moon can illuminate the firmament, though innumerable stars cannot do anything.

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues." [Bg. 3.21]

The Proprietor and Deity of the Gītā-nāgarī will be Śrī Kṛṣṇa Himself. The temple of Śrī Kṛṣṇa, which shall be situated in the centre of the Gītā-nāgarī, shall contain the Vigraha of Śrī Kṛṣṇa placed on the Chariot of Śrī Arjuna seated along with Śrī Kṛṣṇa. The Vigraha shall be known as Partha Sarathi. The Śrī Murti of Śrī Partha Sarathi shall proclaim throughout the world as to

how much the Personality of Godhead can be merciful to His devotees. That Godhead can be made the driver of the Chariot of His devotee is one of the many examples of how the Supreme God can meet His devotee in the simplest way as between friend and friend:

senayor ubhayor madhye
rathaṁ sthāpaya me 'cyuta

"O infallible one, please draw my chariot between the two armies." [Bg. 1.21]

The powerful Godhead with His Eternal Energy as Arjuna shall be worshipped in the Gītā-nāgarī according to the rites of the scriptures.

The inhabitants of the Gītā-nāgarī shall dwell in that transcendental city as the denizens of the Kingdom of God and as associates of the Personality of Godhead. They shall become the actual Harijan, as it is described in the Scriptures. The only proprietor of Gītā-nāgarī shall be the Personality of Godhead, and all the inhabitants there shall live there as His servitors.

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me and I am also a friend to him. [Bg. 9.29]

It is said in the Bhagavad-gītā, that Śrī Kṛṣṇa behaves equally with persons according to their reciprocal behavior. Those who will be too much attached to Godhead, the Personality of Godhead will be equally attached to him. Ordinarily the living entities are guided by the modes of Nature, but even so, nobody is dearer nor is anyone the object of derision for Godhead. The Personality of Godhead is known as the Devotee of His devotee, and as such, only His devotees can purchase Him, and nobody else.
Great personalities like Mahārāja Ambarīśa and others have shown the perfect way of worshiping the Personality of Godhead. But in the recent time, Śrī Sanātana Gosvāmī, who was one of the confidential associates of Śrī Caitanya Mahāprabhu and was also the Prime minister of Nawab Hussain Shah of Bengal, showed us the way how one can serve Godhead. He used to spend one

half of his income for God's sake. That is a vivid example for the governors of the Gītā-nāgarī. Śrī Gosvāmī spent only one-fourth of his income for his relations, and the balance one-fourth was set aside for his personal use. Exemplary householders can take lessons from the behaviour of Śrī Rūpa and Sanātana Gosvāmīs for their future guidance.

Everything that exists is the property of Godhead. The living entities, as sons of the Godhead, inherit the property, not as owners, but as gifts from the father to sons, and as such, they must engage the interest of such properties in the service of Godhead as the primary beneficiary. If they are not prepared to do so, they must be ready for all sorts of troubles offered by the External Potency of Godhead. The process of civilization, as designed by the gross materialist, is to enjoy the property of Godhead represented by the External Energy of Godhead, to the utmost capacity until the day of annihilation. They think that the property of Godhead, represented by His External Potency, is a thing enjoyable by them, their sons and grandsons, their countrymen, their kinsmen, etc., which the External Potency of Godhead rejects summarily and therefore the foolish materialists, when they are baffled in their attempt to enjoy Mother Nature (the External Potency of Godhead) say "Nature is unkind." The materialist does not know that, in the transcendental service of Godhead, all the services towards others, as above mentioned, are accommodated. The Gītā-nāgarī shall be the ideal place to set this example to the people of the world.

It is sort of a disease of the asuras that they have learned to accumulate wealth unlawfully. The conditioned souls, under the influence of the External Potency of Godhead, are always bewildered in their intelligence, like insane persons are always bewildered in ordinary dealings. As such, the governing body of the Gītā-nāgarī has to make some intelligent plan so that the asuras may be engaged in the service of Śrī Partha Sarathi with all their accumulated unlawful wealth. If they are at all able to make such a plan, surely they will be able to render more valuable service to the people of the world than any number of political parties or organisations are able to do.

Godhead is perfect in all respects, and He is the proprietor of everything, as everything is produced originally by His Energy only (External or Internal). As such, everything that exists is properly served at the time of transcendental service of Godhead, as the branches and the leaves of a tree are watered when the water is poured down upon the root of the tree or the different limbs of

the body of a living being are served when foodstuff is given to the stomach. The plan of God is made like that, and intelligent persons can understand this simple plan of Godhead everywhere. As by watering one leaf or one branch of the tree, the other leaves or branches of the tree are not served, or by supplying foodstuff to one limb of the body the other limbs of the body are not served, similarly by serving one section of God's potency, the other sections are not served. Therefore, full service means the service of the Original Cause of everything, namely the Personality of Godhead.

After the construction of the Temple of Śrī Partha Sarathi at Gītā-nāgarī, the next programme of work in the Gītā-nāgarī will be to start one academic educational institution under the name of Geeta School, or Geeta Pathshala. This educational institution shall be conducted as a Brahmacarya Ashram of the Gurukul system. In this institution, children not exceeding seven years of age shall be admitted and they shall be educated up to the age of 20 years, equipping them with sound body and sound mind, so that they may be ideal householders in the latter part of their life, which will bring real peace and prosperity to the human society.

The language for the medium of instruction in this educational centre will be Sanskrit and English preferably, unless the governors of the Gītā-nāgarī think otherwise. The children of the inhabitants of Gītā-nāgarī shall get free education with the facility of free boarding and free lodging in this institution. By a test of practical psychology and by examination of the birth horoscope of the child, with special reference to his birthright, sect and class arrangement, a student from the very beginning shall be given the education of a brāhmaṇa, of a kṣatriya, of a vaiśya or of a śūdra, as may be the case, according to his quality and destined work. It is, however, possible to make a change of this general rule under special cases. The educational institution as Gītā-nāgarī will, as a matter of fact, try to create a greater number of students having the necessary qualification of a brāhmaṇa, by developing such culture in him, because in this age of Kali yuga, there is a big scarcity of the brāhmaṇa class. Mahatma Gandhi in the recent time, although born in a Vaisya family, developed the qualities of brāhmaṇa by culturing non-violence, equality, restraint, toleration, forgiveness, charity, etc. Therefore, the Gītā-nāgarī, by its cultural propaganda and otherwise, can create any number of brāhmaṇas, provided the candidates are available. The Gītā-nāgarī, however, will not encourage the system of renounced order of life (Sannyāsa), as in this age it is

not possible to maintain such order of life under difficult circumstances. Students during their unmarried Brahmacarya life and householders who have taken leave of family responsibilities in old age shall be entrusted with such work as worship of the Deity, education, preaching, editing and other similar engagements in the Gītā-nāgarī. The Gītā-nāgarī shall undertake to maintain such students and Vanaprasthas, free of all charges. The householders who shall live in the Gītā-nāgarī with their family members shall be responsible for carrying on different civic activities such as manipulating business, trade, industry, agriculture, cow keeping, social service, police work, etc.

Development of civic activities which shall be undertaken in the Gītā-nāgarī shall be so done on account and risk of Śrī Partha Sarathi, Who shall remain eternally the Proprietor and Enjoyer of the results out of such activities. As such, the workers in those institutions or establishments shall be given free boarding and lodging as Prasadam of the Deity. It shall, however, always be remembered that the medicine for our material diseases is to be engaged in the transcendental service of Godhead and the diet thereof is to partake of the prasadam of the Deity. The inhabitants of the Gītā-nāgarī will have full facility for such medicine and diet for curing their material diseases.

The medicine will be distributed to all the patients of the Gītā-nāgarī in the shape of lectures, recitation, chanting, singing, etc., from the pages of Bhagavad-gītā or allied scriptures daily at the fixed time of prayers or lecture classes in different establishments of the Gītā-nāgarī. In that connection, finer arts in the estimation of the people in general, such as theatrical performances, cinematographic shows or similar entertainments can be employed in the service of Godhead and for the cure of the material diseases of the patients. This thing, however, will not be encouraged beyond the sphere of the Gītā-nāgarī, because out of the sphere of the Gītā-nāgarī, those very finer arts and cultures shall lead one to the path of hell, as we are actually experiencing presently.

The qualified and empowered preachers of the Gītā-nāgarī will go out of the town to preach the mission of Gītā-nāgarī, not only in India but also in other parts of the world, as the situation will permit. According to the rules of the governing body, such preachers will be able to collect on account and risk of Gītā-nāgarī for its development and carrying out various activities.

All facilities that can be available for the preaching work of the Gītā-nāgarī shall be accepted favourably without damaging the very principles of

Gītā-nāgarī, and among such facilities the following can be accepted immediately:
1. To answer all the inquiries from all parts of the world in all languages.
2. Publication of propaganda in different languages of the world.
3. Utilising radio vans and other publicity facilities by cinematographic shows, etc.
In the Gītā-nāgarī, birth day anniversaries of Lord Kṛṣṇa, Śrī Rāmacandra, Lord Caitanya, Śrī Nṛsiṁha Caturdaśī, and similar other functions shall be properly celebrated and observance of Ekādaśī shall be strictly performed. Everyone, irrespective of caste, creed and colour, who shall abide by the rules and regulations of the Gītā-nāgarī shall be admitted as inhabitants of the town. The governing body shall remain vigilant on the point that nobody can enter into the town with some ulterior motive, outside the service of Partha Sarathi. All facilities, however, shall be offered to real inquisitive and sincere souls, who shall endeavor to profit by such facilities for transcendental life. Material science has offered unique facilities for travelling all over the world within a short time, and the authorities shall take advantage of these facilities for preaching work of the Gītā-nāgarī in every respect. By such transcendental mode of work, the Gītā-nāgarī can do immense service to humanity in the true sense of the term.
Bhagavad-gītā advises to give up all kinds of religions that are going on in the world and take up the principles of Bhagavad-gītā, meaning thereby, that all other humanity the much wanted peace of the world, and (Page 24.) this is only possible and effective with the principle of the Bhagavad-gītā. Communal strife that has come out of different religious faiths is due to the lack of understanding of the real nature of religious faith, and as such, the real nature of Godhead, or [it has come out of not] serving the Internal Potency of Godhead. The philosophy of Bhagavad-gītā is applicable to everyone's practical life, and therefore, the principles of Bhagavad-gītā are really meant for a universal type of religious faith, to be accepted after all reasonings of human society. As such, all intelligent persons all over the world must now combine together to preach the universal religion of Bhagavad-gītā. It is above all types of communalism.
Countries like Russia in Europe have taken an atheistic turn due to false preaching of religion, without any philosophical basis, as religion without philosophy is either communalism or sentimentalism. The religion of

Bhagavad-gītā is different from all such sentimental or speculative types of religion. America is on the threshold of Russian thought, and in Asia, they are naturally following such atheistic principles of life. With such a condition of the people in general, who will save the world from devastation, by preaching the religion of Bhagavad-gītā? One should read and learn Bhagavad-gītā as it is. The Personality of Godhead has most mercifully explained Himself as easily as it is possible for Him, so that He may be known by us, and unauthorized persons simply muddle the matter by presenting various interpretations of Bhagavad-gītā in order to preach the vanity of mundane learning. Bhagavad-gītā is not a subject for such speculative mundaners. It is spoken by Godhead, and it is understood by the devotees of Godhead and nobody else. Those who try to go above Godhead by their poor fund of knowledge, will surely go away from Godhead. The Gītā-nāgarī will try its utmost to save people from such degradation.
Save the World from devastation by preaching the true interpretation of Bhagavad-gītā.

Interpretations of Bhagavad-gītā

[*This article has been proofread against the original. Spelling errors have been corrected for Folio.—Ed.*]

Interpretations of Bhagavad-gita

A.C. Bhaktivedanta Swami
(circa 1948)
It has become a luxurious fashion of the day, along with the progress of material civilization, that everyone can make his interpretation of the great Indian philosophy called the Bhagavad-gītā. This concise form of Vedic knowledge, known as the Gītopaniṣad, is acknowledged by all sections of transcendental scholars, in India especially, as the cream of all Upaniṣads and that of Vedānta-sūtras also. Scholars and ācāryas like Śrīpāda Śaṅkarācārya

and some of his followers also could not leave out this very important book of knowledge, although such scholars of the Māyāvāda school did not acknowledge the bona fides of the Purāṇas. But the interpretation of Śrī Śaṅkarācārya differs from the interpretations of the Vaiṣṇava ācāryas headed by Śrī Ramanujācārya and Madhvācārya. There are innumerable interpretations of the Bhagavad-gītā in the market, and it is certainly a puzzling business to select which of the various interpretations shall be accepted as bona fide and which of them shall be rejected as mala fide.
In order to make a distinction between these two classes of bona fide and mala fide interpretations, we have to make an impartial study of the book, and such unbiased study only will make us able to discern the bona fide from the mala fide.
In this connection, we may first of all try to find out the origin of the Bhagavad-gītā. It is wrong to understand that The Bhagavad-gītā was first spoken in the battlefield of Kurukṣetra as it is a part of the great history of India, namely, the Mahābhārata. We can understand from the talks of Śrī Kṛṣṇa and Arjuna, as it is stated in the Bhagavad-gītā, that long, long before the battle of Kurukṣetra, this philosophy was once spoken by Śrī Kṛṣṇa to Vivasvān (the Sun), and from Vivasvān the knowledge was transferred to Manu, and from Manu it was transferred to King Ikṣvāku. And, in that way of disciplic succession, the knowledge has come down to generations after generations, but in course of time, such disciplic succession broke, and therefore, Śrī Kṛṣṇa again repeated the same yoga or transcendental knowledge to Arjuna. In the beginning of the 4th Chapter of Bhagavad-gītā, this fact is stated as follows:

śrī-bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam

"The Personality of Godhead, Lord Śrī Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku. This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost. That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science." [Bg. 4.1-3]

Ṛṣis and kings or the kings who were as good as the ṛṣis is the meaning of the word rājarṣaya, and, as such, every one, whether he was a householder or mendicant, knew Bhagavad-gītā before the battle of Kurukṣetra, or before the period of Mahābhārata, which is calculated to be at least five thousand years before, and as such, how it is hinted that the same knowledge was lost. That transcendental knowledge was lost because there must have been some mala fide interpretations of the knowledge, and such knowledge would do more harm than good to the people. It had to be repeated again by Śrī Kṛṣṇa before a bona fide king, and for this, Arjuna was selected at a critical moment because Śrī Kṛṣṇa acknowledged him to be not only a confidential friend, but also a bona fide devotee at the same time. We have to mark the words especially bhakto 'si etc.

bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam

"Because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science." [Bg. 4.3]

Śrī Kṛṣṇa had many friends and relatives at that time who might have been great scholars also, but He selected Arjuna as the bona fide person to grasp the knowledge of Bhagavad-gītā only because Arjuna was a great devotee of the

Lord. It may be concluded therefore that the principle of Bhagavad-gītā can be understood only by personalities like Arjuna, who was a completely surrendered soul to Śrī Kṛṣṇa, and this knowledge (yoga) can be explained only by personalities like Śrī Kṛṣṇa (i. e. His bona fide devotees) or for the matter of that by the Personality of Godhead only.

Under such circumstances, the bona fide interpretations can be given only by those who follow the footprints of Arjuna, or, in other words, one who happens to come in the line of disciplic succession from Śrī Arjuna as it was formerly delivered from Vivasvān to Manu (and Ikṣvāku). That is the first condition of understanding Bhagavad-gītā. And, violations of this condition means breaking of the link of disciplic succession and thereby losing the real purpose of the great philosophy. Beside, Bhagavad-gītā is not a new thesis of speculative philosophy, but it is as old as the Sun is. Nobody can say what is the age of the Sun, neither can anybody calculate the age of Manu. According to authentic śāstras, the age of a Manu is 72 x 4,200,000 years. It is also understood that at the present moment, the Manu who has been referred to in the Bhagavad-gītā has been passing his age on the point of the 28th period, out of the above mentioned 72 periods of 4,200,000 years each, and because Manu was told by Vivasvān, it may be safely calculated that Bhagavad-gītā was spoken once before the battle of Kurukṣetra at least 197,600,000 one hundred ninety-seven million sixty hundreds of thousand years before.

[Page two.] A transcendental source of knowledge which was coming down in a chain of disciplic succession for millions of years before the battle of Kurukṣetra must have been studied by various scholars of the period, but still, we don't find more than one edition or interpretation of the Bhagavad-gītā as represented by Śrī Arjuna; but during the last two hundred years, we have so many interpretations of Bhagavad-gītā by different speculators. This advancement of speculative activities by different mundaners without any reference to the chain of disciplic succession, are all mala fide interpretations, and spread of such mala fide knowledge on the so-called basis of the Great Book of Knowledge, will do more harm than good to the people.

We find also in the last chapter of the Bhagavad-gītā, that the Personality of Godhead has persistently advised that the essence of Bhagavad-gītā must not be disclosed to a person at any time who has not undergone any disciplinary method of austerity and penances, who is not a devotee of Śrī Kṛṣṇa, who is unwilling to accept the teachings of Bhagavad-gītā and, lastly, one who

actually envies Śrī Kṛṣṇa, the Personality of Godhead. The śloka which instructs the above procedure runs as follows:

idaṁ te nātapaskāya
nābhaktāya kadācana
na cāśuśrūṣave vācyam
na ca māṁ yo 'bhyasūyati

"This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me." [Bg. 18.67]

So, according to Bhagavad-gītā, the following four classes of readers are incompetent to understand the principle of Bhagavad-gītā, and therefore they are not able to make any bona fide interpretations whatsoever. They are:
1. Ordinary men who have no training in austerity or penance.
2. Those who are not devotees of Godhead but are either mundane workers, mundane philosophers or mundane mystics.
3. Those who do not come in the line of disciplic succession like Vivasvān, Manu, Ikṣvāku, Arjuna, etc.
4. Those who disbelieve Śrī Kṛṣṇa as the Absolute Personality of Godhead.
And, these unlucky four classes of men are described in the Bhagavad-gītā as (a) Narādhamāḥ the lowest class of men, (b) mūḍhāḥ non-intelligent men of society, (c) māyayāpahṛta-jñānā persons who have sufficient mundane education, but they are robbed of essential knowledge by the illusory energy or māyā, and (d) the asuras who disbelieve in the very existence of Godhead. The śloka which describes the above fact runs as follows:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." [Bg. 7.15]

These four mala fide classes of men have done tremendous harm to the society by making mala fide interpretations of the Bhagavad-gītā according to their

limited sensual perceptions, and the result is that the whole atmosphere has been surcharged with mala fide poisons, which are eating the vital necessities of life. We can very well imagine how this process can do harm if we compare it partially with adulterated foodstuff or adulterated medicines. Foodstuff and medicines are concerned with the material body only, but the knowledge which is administered in the Bhagavad-gītā is concerned with spirit soul. In the very beginning of Bhagavad-gītā, the identity of the material body and the spirit soul has been elaborately explained, and the specific instruction of Bhagavad-gītā has always been stressed for the benefit of the spirit soul. The subject matter of the material body and mind has not been neglected in Bhagavad-gītā, but on the contrary, it has been nicely coordinated with the necessities of the spirit soul; but more importance and attention has been drawn on the subject matter of the spirit soul. Therefore, if we protest so much against spread of adulterated foodstuff and medicines which are concerned with the temporary material body only, we have to protest more vigorously against the spread of adulterated interpretations of Bhagavad-gītā because that concerns to the eternal vital power of the spirit soul.

avināśi tu tad viddhi
yena sarvam idaṁ tatam

"That which pervades the entire body you should know to be indestructible." [Bg. 2.17]

For ordinary class of men, the Bhagavad-gītā has enjoined "śāstra-vidhi", i. e. such men have been advised to follow the instructions as have been enjoined in the authentic scriptures. Because the outlaws who are reluctant to follow the instructions of the scriptures cannot ever be successful in all their attempts, and as such they cannot have any peace and prosperity or be elevated to the spiritual or transcendental plane. It is stated in the Bhagavad-gītā as follows:

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

"He who discards scriptural injunctions and acts according to his own whims

attains neither perfection, nor happiness, nor the supreme destination." [Bg. 16.23]

Such ordinary men, when they manufacture spiritual procedure of austerity or penances for any such pseudo-spiritualistic method, do so according to the mundane quality they might have acquired in the course of their mundane activities. The mundane qualities being divided into three categories, such pseudo-spiritualistic methods are also divided into three categories, namely sattvic (mode of goodness), rajasic (mode of passion) and tamasic mode of ignorance). This is described as follows in the Bhagavad-gītā, namely, (Ch. 17.1-10):

arjuna uvāca
ye śāstra-vidhim utsṛjya
yajante śraddhayānvitāḥ
teṣāṁ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ

śrī-bhagavān uvāca
tri-vidhā bhavati śraddhā
dehināṁ sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tāṁ śṛṇu

(Page three.)

sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhā-mayo 'yaṁ puruṣo
yo yac-chraddhaḥ sa eva saḥ

yajante sāttvikā devān
yakṣa-rakṣāṁsi rājasāḥ
pretān bhūta-gaṇāṁś cānye
yajante tāmasā janāḥ

aśāstra-vihitaṁ ghoraṁ
tapyante ye tapo janāḥ

dambhāhaṅkāra-saṁyuktāḥ
kāma-rāga-balānvitāḥ

karṣayantaḥ śarīra-sthaṁ
bhūta-grāmam acetasaḥ
māṁ caivāntaḥ śarīra-sthaṁ
tān viddhy āsura-niścayān

āhāras tv api sarvasya
tri-vidho bhavati priyaḥ
yajñas tapas tathā dānaṁ
teṣāṁ bhedam imaṁ śṛṇu

āyuḥ-sattva-balārogya-
sukha-prīti-vivardhanāḥ
rasyāḥ snigdhāḥ sthirā hṛdyā
āhārāḥ sāttvika-priyāḥ

kaṭv-amla-lavanāty-uṣṇa
tīkṣṇa-rūkṣa-vidāhinaḥ
āhārā rājasasyeṣṭā
duḥkha-śokāmaya-pradāḥ

yāta-yāmaṁ gata-rasaṁ
pūti paryuṣitaṁ ca yat
ucchiṣṭam api cāmedhyaṁ
bhojanaṁ tāmasa-priyam

"Arjuna inquired: O Krsna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?

The Supreme Personality of Godhead said: According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds—in goodness, in passion or in ignorance. Now hear about this.

O son of Bhārata, according to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a

particular faith according to the modes he has acquired.
Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.
Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride and egoism, who are impelled by lust and attachment, who are foolish and who torture the material elements of the body as well as the Supersoul dwelling within, are to be known as demons.
Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them.
Foods dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart.
Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease.
Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness." [Bg. 17.1-10]
So, these ordinary men who are influenced by the three modes of Nature can work out a plan of their sensual pleasure, but it is not possible for them to give authentic interpretations of Bhagavad-gītā as it was spoken by the Personality of Godhead to Vivasvān or Arjuna. The whole thing is received in transcendental submissiveness by aural reception, which is not accepted by the mundane wranglers deliberately refusing to approach the bona fide spiritual master who has got the keynote of Bhagavad-gītā. It is therefore stated in the Bhagavad-gītā that one who actually wants to have an access to the essence of Bhagavad-gītā must himself engage in the service of a bona fide spiritual master by full surrender. In that position only, one can make bona fide enquiries regarding the Bhagavad-gītā, and in that posture only, the self-realized spiritual masters impregnate the submissive disciple with the knowledge of Gītā, because they have already seen the Truth of it.

tad viddhi praṇipātena
paripraśnena sevayā

upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth." [Bg. 4.34]

Mental speculationists can manufacture wonderful interpretations of Bhagavad-gītā by an intellectual activity, but such interpretation cannot be accepted as bona fide because that is not transcendental to the mundane senses, neither to the material mind in subtle state. As it is stated in the Bhagavad-gītā, such interpretations depending on the mind and senses are sure to be doomed like a boat on the troubled sea. It is said there:

indriyāṇāṁ hi caratāṁ
yan mano 'nuvidhīyate
tad asya harati prajñāṁ
vāyur nāvam ivāmbhasi

tasmād yasya mahā-bāho
nigṛhītāni sarvaśaḥ
indriyāṇīndriyārthebhyas
tasya prajñā pratiṣṭhitā

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ

āpūryamāṇam acala-pratiṣṭhaṁ
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī

vihāya kāmān yaḥ sarvān
pumāṁś carati niḥspṛhaḥ
nirmamo nirahaṅkāraḥ

sa śāntim adhigacchati

eṣā brāhmī sthitiḥ pārtha
naināṁ prāpya vimuhyati
sthitvāsyām anta-kāle 'pi
brahma-nirvāṇam ṛcchati

"As a boat on the water is swept away by a strong wind, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.
What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.
A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.
A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.
That is the way of the spiritual and godly life, after attaining which a man is not bewildered. If one is thus situated, even at the hour of death, one can enter into the kingdom of God." [Bg. 2.67-72]
By these presents it is not however meant that we shall have to accept somebody who is a professional spiritual master or a social spiritual master. The transcendentalist is one who has known Śrī Kṛṣṇa as He is. Śrī Kṛṣṇa is never the person Who can be conceived by mental or physical adjustment. He can only be known by those who have full surrender unto Him. He cannot be understood by sense perception because He is behind a curtain spread by yogamāyā. Unless that curtain is removed by the process of transcendental loving co-operation with Him, one cannot know Śrī Kṛṣṇa as He is.

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye

yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

avajānanti māṁ mūḍhā
mānuṣĪṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency." [Bg. 7.25]

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." [Bg. 7.3]
"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be." [Bg. 9.11]
Śrī Vyasadeva experienced Śrī Bhagavān in the following way (Sanskrit quote).
(Page four.) This param bhāvam or transcendental nature of Śrī Kṛṣṇa, the Absolute Personality of Godhead, is unknowable to the unlucky four classes of men as aforesaid. Some of them who are influenced by asurabhāva or demoniac nature especially consider that Śrī Kṛṣṇa is no better than an ordinary man and the extraordinary qualities that He possessed can be acquired by any ordinary man, or in other words, any one and every one can become a Śrī Kṛṣṇa or more than Him. But the mahātmās who are graced by Śrī Kṛṣṇa know Him otherwise. Such mahātmās know Śrī Kṛṣṇa as the Supreme Personality bhūtamaheśvaram, while the asuras or rakṣasas (like Rāvaṇa and Hiraṇyakaśipu) who defy Śrī Kṛṣṇa as the Supreme Being above everthing and thereby are baffled in their speculative work, frustrated in their hopes, befooled in their search of knowledge thus remain entrapped by the illusory laws of material nature which they are unable to conquer by any amount of speculative method. [margin note: (Nobody is at or above: (aśrama urdhva))] These asuras and mahātmās are definitely distinguished in the Bhagavad-gītā in so many words, as in Chapter 9, Texts 12-14:

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ
rākṣasīm āsurīṁ caiva

prakṛtiṁ mohinīṁ śritāḥ

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion." [Bg. 9.12-14]

The whole purpose of Bhagavad-gītā is to reveal Śrī Kṛṣṇa the Personality of Godhead as He is. The whole theme of Bhagavad-gītā is to preach the surrendering process of all living beings unto the Lotus feet of Śrī Kṛṣṇa, because all living beings are His parts and parcels, and without this surrendering process, nobody can conquer the indefiable laws of Nature. Material existence of all living beings means a perpetual struggle struggle for existence and a continued fight with Prakriti without any success. [margin note (as done by induction)] Advancement of material science has undoubtedly discovered many weapons by the Asuras to fight with the laws of Nature, but without full surrender unto the Lord Kṛṣṇa, nobody can get relief from such perpetual struggle for existence. The fittest person who shall survive this struggle is one who has completely surrendered unto the Will of Śrī Kṛṣṇa the Personality of Godhead. This fact is stated in the Bhagavad-gītā in the following words:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." [Bg. 7.14]

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." [Bg. 18.65-66]

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ
tuṣyanti ca ramanti ca

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam

dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.
To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.
To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." [Bg. 10.8-11]
There are certain extraordinarily learned prospective mahātmās who try to understand Śrī Kṛṣṇa by the ascending process of acquiring knowledge, but such process is not only defective, but also troublesome. Such learned scholars attain the Lotus feet of Śrī Kṛṣṇa after many, many births and deaths. Such would-be mahātmās are stated in the Bhagavad-gītā as follows:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." [Bg. 7.19]

avyaktaṁ vyaktim āpannaṁ
manyante mām abuddhayaḥ
paraṁ bhāvam ajānanto
mamāvyayam anuttamam

"Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme." [Bg. 7.24]

avyakto 'kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyāntaḥ-sthāni bhūtāni
yena sarvam idaṁ tatam

"That which the Vedantists describe as unmanifest and infallible, that which is known as the supreme destination, that place from which, having attained it, one never returns—that is My supreme abode.

The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him." [Bg. 8.21-22]

jñāna-yajñena cāpy anye
yajanto mām upāsate
ekatvena pṛthaktvena
bahudhā viśvato-mukham

"Others, who engage in sacrifice by the cultivation of knowledge, worship the Supreme Lord as the one without a second, as diverse in many, and in the universal form." [Bg. 9.15]

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate

ye tu sarvāṇi karmāṇi

mayi sannyasya mat-parāḥ
ananyenaiva yogena
māṁ dhyāyanta upāsate

teṣām ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha
mayy āveśita-cetasām

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotinal service and always meditating upon Me, having fixed their minds upon Me, O son of Prtha—for them I am the swift deliverer from the ocean of birth and death." [Bg. 12.5-7] Preaching of Bhagavad-gītā is not, therefore, a proposition of mental speculation and putting in different mental interpretations of speculative empiric philosphers. It is one without a second concrete fact for the amelioration of the sufferings of humanity especially and animality generally. It must be presented in the bona fide method of spreading the knowledge, strictly in the line of transcendental chain of disciplic succession. *Oṁ Tat Sat*.

Divinity of Lord Caitanya

[*This essay has been proofread against the original and spelling, and other corrections have been made for this VedaBase.—Ed*]

Divinity of Lord Caitanya.

The humble form of prayer offered to Lord Caitanya is stated in the Bhāgavata Purāṇa as follows:
"Let us offer our most sincere obeisances to the lotus feet of Lord Caitanya who is the protector of all surrendered souls. The Supreme Lord is always

anxious to bestow upon us the fortune of unalloyed love of God, untouched by such deviating processes as dry speculative empiric knowledge or unsatiated desire for fruitive activities to acquire shifting material gains. He is the Supreme leader of the chain of disciplic succession in the line of Śrīla Ānanda Tīrtha and is worshiped by Śrī Śrīmad Advaita Prabhu and Śrī Śrīmad Haridāsa Ṭhākuras who are the incarnations of Śiva and Brahmā respectively. He is the Supreme Deliverer from all ailments of His devotees like the leper brāhmaṇa Vāsudeva or Sārvabhauma and King Prataparudra all of whom were suffering from the pangs of material enjoyment and renunciations which are all but physical troubles.

"Let us offer our sincere most obeisances to the lotus feet of the Lord of Lords who superficially accepted the renounced life of a sannyāsī, in order to give effect to the curse of a brāhmaṇa, upon Him. But in fact in the garb of a sannyāsī He initiated the transcendental ecstacy of spontaneous love of God, as was felt by Śrī Śrīmatī Rādhārāṇī in Her amorous desire to meet Śrī Kṛṣṇa. In the quest of such spontaneous love of God, the Lord relinquished the association of His eternal consort Śrī Śrīmati Lakṣmī Viṣṇupriya Devī who was devout to Him and whose mercy is sought after most ardently by all true devotees of God or even by the denizens of heaven. The Lord accepted this order of life in terms of a prediction in the Mahābhārata and in order to bestow His causeless mercy upon us who are addicted to the false enjoyment of vain glories, women and wealth in this material world."

In that holy Bhāgavata Purāṇa in the course of a religious discourse between King Nimi of Mithilā and the nine saints known as Nava-yogendras (Canto 11, Chapters 1 to 5), the description of incarnations of the Personality of Godhead was given by Karabhājana Muni one of the nine saints; and he enumerated the different forms of Godhead in the different ages in different complexions. After describing the eternal incarnations of Godhead in Satya-, Tretā- and Dvāpara-yugas, he said that in Kali-yuga the incarnation of Godhead will be non-dark in complexion and will constantly be chanting the holy Name of Kṛṣṇa He shall be accompanied by His eternal associates and follower devotees who will serve as His weapons to establish His authority. This incarnation of Godhead Who would not declare Himself as the Supreme Godhead will be worshiped by the intelligent class of people in the mode of glorifying the transcendental Name of God known as saṅkīrtana.

So Lord Caitanya is non-different from Lord Kṛṣṇa in the context of

evidences gathered from the Vedas, Upaniṣads, Purāṇas, etc and His acceptance of the renounced life of a sannyāsī is confirmed both in Mahābhārata and Śrīmad-Bhāgavatam.

The symptoms of Kali-yuga are vividly described in another chapter of Bhāgavatam (Canto 12 Chapter 2) [S.B. 12.2.1]. It is said there that money will be the pivot of all activities in the Kali-yuga. It is money only which shall always and alone classify the different orders of society without any reference to the quality of birth or work and it is money only which will decide the propriety of one's claim in the matter of justice, freedom and equality. Personal attractiveness will decide the question of conjugal life between husband and wife and the process of cheating each other will be the crux of business transactions. Sexuality will be considered as the standard of men's or women's superiority and a mere piece of thread on the body will mark the sign of one's belonging in higher three orders of society. Simply by a change of garb i.e. from a white garment to the red and holding a rod as a mark of renunciation, will transfer anybody to the renounced order of life. One's inability to pay sufficiently will deprive one of receiving justice in the court and anyone who shall have the audacity to be an egoist, shall be considered as the most learned fellow.

To become stricken with poverty will be considered as one's being dishonest and pride and vanity will be the standard of honesty. Marriage will be validated by mere acceptance of an agreement and the simple act of washing one's body will serve all purposes of dressing.

Holy places of sacred water situated far off from one's home, will be considered as the place of pilgrimage; keeping long hairs on the head will be misunderstood as increasing the lustre of one's personal beauty.

Self-realization will be identified with the mere filling of one's belly with foodstuff; truth will be realised by impartinance(?) of behavior; ability will be measured by the process of maintaining one's family well, and religiosity will be practised for the sake of reputation.

When the whole atmosphere will be surcharged with the abovementioned symptoms of Kali-yuga—whoever amongst the brāhmaṇas, kṣatriyas, vaiśyas or śūdras will be powerful, shall capture the reins of government. Such governmental administrators will naturally be unkind, selfish, covetous and expert in exploiting poor citizens by plundering their money and women. In such conditions of life the citizens will fly from one place to another as

displaced refugees and being overpowered by constant visits of famine, epidemic diseases and overburdened by state taxes, will begin to eat grass, roots, meats, seeds, honey and unknown fruits to the risk of life. Due to scarcity of rains in the field they will gradually disappear from the surface of the earth.

The population in the Kali-yuga will be overtroubled by communal strife, hunger, thirst, diseases, winter, summer, rains and unparalleled anxiety for everything. The living bodies will gradually diminish in stature, the spiritual division of social orders such as four castes or four āśramas will be overcrowded only by the faithless unbelievers and they will lose all faith in the Vedic way of spiritual advancement. The infidel ruler will turn to one to become plunderer and the people in general will be infected unnecessarily with the habit of stealing, dishonesty, violence and similar rabid acts. There will remain no other caste except the śūdras, the cow being reduced to the stature of goat, the hermitages and monasteries being coverted into ordinary house, friendship being maintained only in relation with sexuality, medicinal herbs being impotent in efficacy like grass, big trees being shortened like the saplings, monsoon being devoid of rains and full of lightning and the general population being forced to labour like the ass, Śrī Kṛṣṇa the Personality of Godhead will appear to reclaim the faithful and vanquish the faithless.

The life of Kali-yuga is estimated to the extent of four lakhs and thirty-two thousands of years beginning from the time of King Parīkṣit i.e. after the battle of Kurukṣetra. As such it will take long long years before the advent of Kalki Avatāra at the end of the Kali-yuga. But the symptoms of Kali-yuga are already in vogue and the state of affairs will gradually deteriorate from bad to worse as it is stated in the Bhāgavata Purāṇa in the most unambiguous term. The affairs will degrade to such an extent that the people in general will look like the Satan of the first magnitude being perturbed by anxieties in respect of state taxes, want of sufficient fooding, clothing, drinking, sleeping, bathing and sexuality. Addicted to unrestricted sexual pleasures only and act of filling the belly with foodstuff not fit for human consumption, low minded debauches will not scruple even to refuse maintaining old father helpless children and wife married from respectable family. The people of Kali-yuga will not worship the Almighty Godhead who is worshiped even by Brahmā and Śiva.

Śukadeva Gosvāmī the enlightened professor of Bhāgavatam said to King Parīkṣit that in spite of all the abovementioned deformities of the Kali-yuga,

there is one most valuable source of transcendental realization in this age. The asset is that in the Kali-yuga one can transcend all the above troubles and reach to the supreme goal of life simply by chanting process of the transcendental holy name of Kṛṣṇa. That is a special prerogative chance for this age.

He (Śrī Śukadeva Gosvāmī) especially stressed on the process of chanting the holy name of God in this age because the same results obtained through regular meditation of Viṣṇu in the Satya-yuga, by worshipping in the Dvāpara-yuga and by offering sacrifices in the Tretā-yuga, can be achieved easily simply by the abovementioned transcendental chanting method.

So in pursuance of the prophecy of the authoritative scriptures as above mentioned, Śrī Kṛṣṇa Caitanya, Who is no other than Śrī Kṛṣṇa Himself appeared in the midst of humanity as the son of Śrīla Jagannātha Miśra and Śrīmati Śāci Devī of Śrīdhāma Māyāpur, Nadia in West Bengal in the year 1486 on the evening of February 1st when there was a lunar eclipse. He is in fact Śrī Kṛṣṇa in disguise to fulfil some specific purpose of His own as it is stated in the Mahābhārata. The specific significance of this Form of the Personality of Godhead is stated therein that the complexion of His body shall represent the hue of melted gold. A well constituted beautifully built human figure anointed with the pulp of white sandalwood all over the body. And later on the same Personality of Godhead will accept the order of a renounced sannyāsī full of sobriety of a perfect devotee, peaceful, full of equanimity and having unflinching attachment in the spiritual science with special reference to the process of chanting the holy name of God. He is therefore the Personality of Godhead in consonance of the prediction of śāstras and not by the calculation of mundane speculators.

Dated: 30/3/53.Abhay Charanarvinda Bhaktivedanta

What is the Matter with the World?

"WHAT IS THE MATTER WITH THE WORLD?"

On the 16th of February 1957 a meeting was held at the Bharatiya Vidya Bhavan to discuss the above subject matter. Distinguished gentlemen from different categories spoke on the subject, but practically nobody could give us a definite direction as to what actually the matter was that was troubling the whole situation.

This feeling of pinching in the existence of our life is a good sign for progress. It is an urge for enquiry what is the wrong in the world that gives us trouble? This trouble is not a new thing but it is a matter of permanent settlement in all the days of life, but it may be felt at different times in different colour. The troubles are in varieties in relation with our mind and body, in relation with our dealings with other living beings and in relation with natural phenomenons.

The present pinching trouble of our political leaders in the matter of Kashmir affairs is a trouble in relation with our other friendly nations. Kashmir is a part of India, not only at present but it is so from a time immemorial but the Kashmir problem has arisen as a matter of course because the world is so created that must there exist some sort of trouble, may be it is in relation with the body or other living beings or the natural phenomenon.

These troubles are like the forest fire. Fire takes place in the dense forest without any attempt by any living being. Nobody in the forest do want such fire, but it takes place without any demand. When there is fire, the living beings in the forest are put into trouble and sometimes it so happens that most of the forest creatures die in that havoc. There is no fire brigade in the forest or on the top of a forest mountain and there is no hope for of extinguishing the fire by any human attempt. It takes by the natural laws, and it is extinguished by natural laws also, that is, when there is torrent of rains in the forest. That is the natural law and these laws are so rigid and stern that no human brain, however it may be powerful, can solve these problems of natural laws.

An intelligent person, who has actually developed some finer qualities of human consciousness, can understand that every law is made by an intelligent brain and behind every law there is the lawmaker who makes the law. So for all these natural laws, there is the Supreme Lawmaker, who is the Absolute Personality of Godhead. In the Bhagavad-gītā we have, therefore, information that natural laws are so stringent that they cannot be overcome by anybody. But whoever surrenders unto the Supreme Lord can overcome them.

The king is the lawmaker and if he likes he can forgive a law-breaker by special prerogative of the king—by the 'king's mercy,' but the king can do no wrong even if he sometimes breaks the law. That is, an experience of a common man in the phenomenal world and the same thing is applicable in the matter of Supreme laws also.

The natural laws are like police actions by the agents of Godhead. Men, who are too much captivated by the glamour of material beauty and tries to enjoy it falsely without acknowledgement of its Creator, are called demons. The stringent natural laws are meant for the criminals but not for the law-abiders. Therefore, the perfect answer to the question "What is the matter with the world?" is that men have become demons by breaking laws of God, and therefore they are being punished by the police action of material nature. That is the verdict of all scriptures and that is our day-to-day life's experience.

In the Bhagavad-gītā a vivid description of the law-breaker demoniac men are given in the 16th chapter and such men are punished by the laws of God—are also maintained.

Human civilizations are conducted in two ways. One type of civilization can make every human being as much qualified as God is. And the other type of civilization can make every man no less than a jungle beast and thereby making this world unfit for human habitation.

A human being is called a rational animal. When rationality is destroyed, the human being is left an ordinary animal. The difference between a human being and an animal is based on the strength of human being's being above the animal propensities. The animal part of a human being necessarily require food to eat, shelter to live in, protection from fear and gratification of senses. These four principles of life are common both to the man and the animals. But there is another thing which is specially meant for the human being. This is God-consciousness. This God-consciousness is conspicuous by absence in the animal life, while in the human life this God-consciousness is in dormant stage even in the society of the aborigines. This God-consciousness develops in different grades of human civilization in terms of particular place, time and persons. This God-consciousness is called Religion or Culture of Life without which no civilization can stand.

The present day civilization is trying to avoid this God-consciousness of human life by artificial method of material science and forcible atheism. It is learnt from reliable sources that in an atheistic state, the village people were

called in a meeting and were asked to pray in the church for daily bread. The innocent villagers prayed in the church for daily bread, and when the prayer was over the state officers asked them whether breads were supplied. The village men replied that there was no bread. The atheist politicians asked them again to pray for bread from them (the statesmen) and bread was at once supplied. And by this method the innocent villagers were made victims of propaganda by atheistic politicians with the result that all the villagers became gradually faithless in God, because wrongly they accepted that the bread was supplied by the politicians and not by God.

The poor victims of such propaganda did not understand that the breads supplied by the politicians were not made by the father of the politicians but actually they were sent by God. No politician can manufacture bread without wheat. No wheat is produced without sun rays or rains from the sky. No rains are possible without obedience to God. No atheist can live and decry God without eating bread. And therefore whoever eats bread without acknowledging in gratitude of his indebtedness to God is certainly a demon and for such demons the stringent natural laws are meant for punishment. A time is nearing when there will be no wheat paddy in the field and no politician will be able to make a quick supply of bread. The food problem is already acute.

The atheistic civilization is to be troubled more and more with the progress of materialism. We have such foretellings in the pages of Śrīmad-Bhāgavatam. The more the people are turning to the atheistic, the more things of disturbing elements do appear before us. And that is the thing which matters at present. This is a wrong type of civilization.

A.C. Bhaktivedanta

Perfection at Home—A Novel Contribution to the Fallen Humanity

[*This article was written for Back to Godhead. Spelling corrections have been made for this VedaBase.—Ed*]

PERFECTION AT HOME—A NOVEL CONTRIBUTION TO THE FALLEN HUMANITY

Śrī Caitanya Mahāprabhu the supreme merciful incarnation of Godhead is the supreme benefactor of all human race in their most fallen conditions by the stringent laws of nature.

The modernised setup of human civilization is perpetual struggle against the grim laws of nature in a befooled manner.
There was a big mirror hanging on the wall and a small chirping bird saw its shadow on the mirror. The bird thought that there is another chirping bird just opposite to him and thus it wanted to strike it by the beak. The shadow chirping bird equally struck the beak of the real one and thus a struggle of biting one another began on the face of the mirror. The befooled creature continually tried to go to the other side of the mirror without any success. We saw this illusory struggle of the befooled little bird personally and got the lesson from it how we are also befooled in the same manner on the surface of the illusory nature. Compared with the chirping bird we may be intelligent enough to understand the foolish endeavor of the tiny being but there are as many bigger problems in which we are also befooled. In the animal life it is completely impossible to understand our foolishness but in the human form of life there is every possibilities of understanding such foolishness because in the human form of life the consciousness is developed. A human being can of course know the nature of the mirror and as such he will not spoil his energy like the bird.
But there are befooled human beings in the present set of human civilization who are like the befooled bird are trying perpetually to penetrate into the mysteries of the material nature without any tangible success; because the laws of nature are not so easy that one can surmount them without the help of the Supreme Lord. They are trying to make various plans to become happy in this miserable land. In the *Bhagavad-gītā* [Bg. 9.12] such foolish activities have been deprecated in the following words:—

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ

rākṣasīm āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ

Foolish persons, who are captivated by the bewildering situation of the material nature, do desire to lord it over the resourceful and beautiful Nature. It is just like the small chirping bird mentioned above perpetually trying for going to the other side of the mirror through the hard glass. Such foolish persons must be baffled in their hopes because they have neglected to know the Personality of Godhead, with His multifarious potencies. The bewildered hopeful persons are of different grades. Some of them are *karmīs* or the fruitive workers who want to enjoy the fruits of their labor. Some of them are *jñānīs* who cherishes wishful desires to merge into the existence of the Supreme Being or to become one with Him. And some of them are pseudo devotees who wants to enter into the eternal kingdom without the existence of God. But all of them being inconclusive of the Supreme Personality of Godhead and disrespectful in the Person of Śrī Kṛṣṇa will be baffled in their respective attempts for the above reason.

Śrī Caitanya Mahāprabhu has however given hopes to all the above-mentioned hopeless persons by His way of teachings. He does not disturb anyone in his respective position of a *karmī, jñānī,* or so-called *bhakta*. He does not disturb others also who do not come within the above-mentioned classes of persons in their different respective positions.

Śrī Caitanya Mahāprabhu advises every one of the above classes only to hear the message of the Personality of Godhead in a submissive manner by sincere aural reception, without any irrelevant interpretation. The most dangerous thing is to interpret the message of the Personality of Godhead in one's own interpretation in the pedagogical attitude. The only restriction that He imposes upon His audience is that they must give up the idea of a false sense that a living being is equal to the Supreme Lord in quality and quantity both and thus to become one with Him at the end. In the devotional path these two dangerous things are stumbling blocks of the superlative degree for realisation of the Supreme Truth.

Śrī Caitanya Mahāprabhu met Śrī Rāmānanda Rāya a highly placed government official and a learned scholar in the devotional science. Both of them talked on the supreme goal of life in a detailed manner. The Lord Himself played the part of an enquirer and the learned official, although he

was neither a *brāhmaṇa* nor a *sannyāsī*, replied the questions of the Lord in a fitting manner.

In the beginning of the topic the devotee of the Lord Śrī Rāmānanda Rāya submitted the importance of the system of *varṇāśrama-dharma*, the program of regulative life in the order of four scientific castes and status of social organization. But Śrī Kṛṣṇa Caitanya Mahāprabhu rejected this proposal as useless because both the principles of caste system as well as the orders of social life are now not in order neither such system can actually lead one to the pure transcendental state. Nobody can revive now the lost system of *varṇāśrama-dharma* to its original position for so many reasons and as such the system was altogether rejected as the means of self-realisation.

The next important proposal was explained by Śrī Rāmānanda Rāya on the plan of *karma-yoga*. Śrī Caitanya Mahāprabhu rejected this proposal also because He knew that the foolish fruitive workers will not agree now to accept the principles of *karma-yoga* or do everything for the satisfaction of the Supreme Lord. Nobody can now perform any work without any desire for the fruit is as much impossible as the observance of *varṇāśrama-dharma*. So this was also rejected in order.

Similarly when Śrī Rāmānanda Rāya proposed about the efficacy of *sannyāsa* either in the order of the Māyāvādīs or in the order of the Vaiṣṇavas, the same was again rejected by the Lord for He thought that in this age *sannyāsa* is an impossible game. The so-called *sannyāsīs* dress themselves in the red garments to earn an easy livelihood but in action they are like ordinary men of filthy mind. Such filthy *sannyāsīs* of the age of Kali may be able to accumulate large sums of money by the plea of establishing temples and deities by exploiting foolish persons but they are unable to bring their followers to Godhead. These *sannyāsīs* generally construct some temples and install deities in them to exploit the religious feelings of different men but the main purpose of constructing such temples is to open different branches of income for comfortable material life although in the dress of a renouncer. They construct such temple most unauthorizedly and thus implore many foolish men to join to make contribution upon it. And some of them perform unauthorized *yajñas* and thus accumulate money. The temple builder *sannyāsī* assures every one of the contributors to become the chief donor in such pious act but ultimately none of them is given any position but the *sannyāsī* himself becomes all in all by accumulating a big bank balance for his personal material comfort.

A practical example of this befooling business adopted by the so-called *sannyāsīs*, the Geeta Mandir at Baroda which we had the opportunity to visit personally. Here we have seen that in the Mandir an idol of four-armed woman imagined by the Avidyananda *sannyāsī* is installed and worshipped. Along with this idol there is another statue of this nonsense *sannyāsī*. This *sannyāsī* is making such waste of public money and as a result of this the public in general is becoming disinterested in the real acts of religiosity. This *sannyāsī*, it is understood, has many other such temples in other cities and the poor people are so befooled that they continue to contribute in such unauthorized enterprise.

These *sannyāsīs* are in fact 'iconographers' and they are as good as the iconoclasts. The iconographers engrave an idol of his own imagination and the iconoclast who is intolerant of idol worship does break such idol. Both these iconographers and the iconoclasts have an[no?] idea scientifically what is the *Śrī Mūrti*. The scientific method of installment a deity of *Śrī Mūrti* of the Personality of Godhead is mentioned in the revealed scriptures. These so-called *sannyāsīs* act against the rulings of scriptures and therefore willfully violate the established law although they pretend to be the defender of faith (?). Such foolish men and selfish are never happy, neither they can attain to perfection. That is the verdict of *Śrīmad Bhagavad-gītā*. The Avidyananda *sannyāsī* pretends to preach the teachings of *Bhagavad-gītā* but he himself is a willful violator of the principles mentioned in it. Śrī Caitanya Mahāprabhu the Supreme Lord were aware of the intentions of the so-called *sannyāsīs* of this age and He expected all these disturbances by the *sannyāsīs*, therefore He rejected the proposal of *sannyāsī* or renounced order of life as the means of spiritual realisation in this age.

Similarly He rejected the attempt of becoming one with the Supreme Lord by culturing devotional service as means to this end. Devotional service mixed up with empiric type of knowledge is futile attempt for self-realisation. As such the Avidyananda *sannyāsī* and company do some pretention to practice devotional services but at heart the desire is to become one with the Lord where the so-called devotional services completely stop. Such pretentious religion is completely rejected by the Bhāgavata School. Transcendental loving service of the Personality of Godhead is an eternal affair of the pure devotees. It is not a means for merging into the Absolute as conceived by the Māyāvādīs. The *upāsana* is never to be ceased even at the liberated stage

because it is an eternal engagement. The object of worship, the process of worship, and the worshipper all of them exist eternally in spite of the childish disturbances of men like Avidyananda and company. Śrī Caitanya Mahāprabhu wanted to stop the method of false devotion because according to the Bhagwat school this is religious pretention.

When Śrī Caitanya Mahāprabhu rejected all these pseudo religious practices of spiritual culture, He had within His mind about the ability of the present generation poor in everything. The present generation of the human race in the Kali-yuga are hopeless spiritually emaciated persons. Śrī Caitanya Mahāprabhu, the Supreme Merciful incarnation of Godhead, gave special facilities to these emaciated population, a right of preferred perfection which was unattainable even by the personalities like Brahmā in other ages. The highest stage of attainment of loving service of the Personality of Godhead. Brahmānanda or the transcendental bliss derived out of an attempt for merging into the Absolute is compared a fig in the presence of the ocean of transcendental bliss derived from the direct loving service of the Personality of Godhead.

Śrī Caitanya Mahāprabhu is considered to be the most magnanimous incarnation of Godhead because He wanted to award the highest perfection of spiritual bliss to the emaciated persons of this age who have practically no bona fide qualification to receiving the award. He therefore accepted the following method of a spiritual realisation as it was spoken by Brahmājī. This is as follows:—

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

The only qualification that is necessary for attaining the topmost spiritual bliss is first and foremost to give up completely the idea of merging into the identity of the Absolute. This dangerous idea will never qualify one to enter into the transcendental loving service of the Lord face to face which is the highest blissful life. The living being is an infinitesimal particle of the Supreme Spirit, like a drop of water of the vast ocean. To merge into the ocean by a drop of water is not all a very difficult task and it is always at the command of the pure

devotee, but to keep one's identity as a creature of the ocean and at the same time to attain to the stage of a strength more than that of the ocean is far more glorious a thing than the act of merging into the ocean. The drop of water merged into the ocean is always at the risk of being evaporated by air unless it has not attained the necessary power to remain with the ocean. The process of attaining this transcendental strength is unknown to the person seeking to become one with the Absolute. Such persons are therefore possessed of pure fund of knowledge. To merge into the identity of the Absolute is not the highest perfection of achievement. In the *Bhagavad-gītā* it has been clearly mentioned that persons who are addicted to this impersonal feature of the Absolute Truth suffer more troubles than those who concentrate their devotional activities on the Personal feature of the Supreme Lord. Therefore the only qualification that is necessary for a deserving person to enter into the kingdom of Godhead is that a person must be completely reluctant to this method of salvation which is the easiest of all five categories of salvations mentioned in the scriptures, although a pure devotee is not meant for any of the above-mentioned salvationary processes.

When the puffed up idea of becoming one with the Lord is given up one is sure to become a humble and meek personality before the Lord and this submissive attitude makes him qualified to enter into the Kingdom of God. By submissive aural reception of the powerful messenger of the Lord or His bonafide representative the *ācārya* who is a self-realized soul, one is sure to be awakened by his original spiritual consciousness which is inborn quality of every living being that remains in dormant condition even in the primitive form of human being. Even the savage and uncivilized groups of men bow down to the order of the Supreme Powerful. As such they worship the emblems of theism on the form of thunderbolt, big ocean, big mountain or any other gigantic natural phenomenon. The dormant inborn quality of obedience to the Supreme is present in primitive condition means it is quite natural to the human being but with the advancement of so-called civilized form of life this dormant quality of human being is killed by bad association and artificial standard of conventions of the so-called civilized man. This is happened specially on account of the Avidyananda *sannyāsīs* now unproportionately increased by the grace of the Kali. Such *sannyāsī's* one-sided preaching of one with the Absolute makes the common man a puffed up being and although Śrīpada

Śaṅkarācārya adopted the method to serve some particular purpose as ordered by the Lord, just to bring in the most materialist persons to the stage of renunciation and to prove the nonimportance of the material nature, at the present moment the whole procedure is miscarried and the preaching *sannyāsīs* themselves enjoy in the highest standard of material comfort while preaching the nullity of the same. And all the gods(?) are being more and more pressed by the laws of nature by such false propaganda. This rabid habit of posing oneself as a God has done tremendous harm to the people at large and as a result of this they are now more passionate than ever before. This attitude is not only harmful in this life but also it is very much risky for the next and what to speak of salvation as dreamt by those misguided men. How these irresponsible men are being hurled into the ocean of material miseries is correctly pictured in the *Bhagavad-gītā* [Bg. 16.19-20] as follows:—

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

āsurīṁ yonim āpannā mūḍhā janmani janmani
mām aprāpyaiva kaunteya tato yānty adhamāṁ gatim

The disobedient asuras who are envious of the exalted position of the Supreme Lord are called the *narādhamas* (the lowest of the human being) and the *mūḍhas* (one who has no information of the spiritual realm). We have already discussed the position of the *narādhamas* and the *mūḍhas* in our article THE LOWEST OF MANKIND. We do not wish therefore to go into further description of these notorious creatures.

One may note herein only how the *narādhamas* and *mūḍhas* are treated by the laws of Nature. The *narādhamas* and the *mūḍhas* who do not surrender unto the Lotus feet of the Lord and still desire for salvation—are in fact sent to the lowest regions of hell instead of getting salvation from the material existence. Many *sannyāsīs* who are known to be very learned men are sometimes seen to take part in the rotten politics which is the last shelter of the scoundrel, because in spite of their erudition and hard penances they had no faith in the Person of the Supreme Lord. Due to impersonal conception of their spiritual culture they cannot have position in the realm of transcendental service. As such they fall down even from their exalted position by the laws of nature and

sometimes they take pleasure in the bunglings of dirty politics. As such they are sent into the cells of the prison walls and instead of becoming one with the impersonal Brahman they become one of so many criminal prisoners.
In that way the *mūḍhas* and the *Narādhamas* do not get the shelter of the lotus feet of the Supreme Lord and are forced to take birth in the species of the demons or lower grade living being. That is the progress of life in the wrong direction attained by the class of *mūḍhas* and *narādhamas*.
Śrī Caitanya Mahāprabhu wants us only not to become one of the *mūḍhas* and *Narādhamas*. There are as many *mūḍhas* and *narādhamas* in the midst of the *sannyāsīs* as there are in the midst of so-called householders. Similarly according to the opinion of the Lord, there are as many *mahātmās* in the midst of the householders as there are in the midst of the renounced order of life. He is not very eager to turn anybody into the life of *sannyāsī* from the life of a householder neither He is anxious to pick up spiritualists from the community of a particular class, society, nation, or group of people. He is in fact for every one and all even for the birds and the beasts in the jungle. Some *mūḍha* class of men consider that Śrī Caitanya Mahāprabhu saved the Hindu religion from the onslaught of the Muhammadans and His appearance at a suitable time for the sense gratification for the Hindu designated people was quite appropriate (?) But Śrī Caitanya Mahāprabhu did not appear either to serve the Hindu community or to declare war against the Muhammadan community. Even the then Kings and Nawabs of Bengal and other parts of India were friendly to Him so much that some of them intuitionally recognised Him to be the Supreme Lord. So He was never against any community but He was for all human kind. He appeared for the Supreme benefit of the complete set of the living entities never mind in whatever form of quality he may be. He wanted to teach the real science of spiritual life or He was to propagate the REAL RELIGION which is the inborn quality of the living being. He asserted that every living being is eternally a transcendental servitor of the Supreme Lord and as such the whole and cent percent energy of the living being must be engaged in the Lord's service only. Any fraction of deviation from this universal principle of eternal relation with the Supreme Lord is proportionately a covering of the nescience, and a living being is completely freed from all designations when he is substantially purified to render transcendental service to the Lord.
According to Śrī Caitanya Mahāprabhu one who is sufficiently conversant in

the science of Kṛṣṇa or the all attractive feature of the Supreme Personality of Godhead, may he be a *brāhmaṇa*, a *śūdra*, a *sannyāsī* or a householder—can act as the bona fide spiritual master for the deliverance of the fallen souls. So according to Śrī Caitanya Mahāprabhu one can perfect himself in any position and in any place provided he learns the science of Kṛṣṇa from the Lord of the name Śrī Kṛṣṇa Caitanya Mahāprabhu. During His preaching propaganda He made a practical demonstration of this truth in the following manner.

He deputed Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī to expand the science of devotional service although they were householders and government officials. These *Gosvāmīs* were not created or inflated *Gosvāmīs* or the caste *Gosvāmīs*; but they were *Gosvāmīs* by action even not undergoing any ceremonial function or changes. They were *Gosvāmīs* even they were playing the part of the householder. They did not require to become *sannyāsīs* in the order of renounced life.

Considering all the different phases of preaching activities of Lord Śrī Caitanya Mahāprabhu, it is evident that one has to learn the art of the approved method and nobody has to change his position of worldly life. That is the purport of teachings in the *Bhagavad-gītā*. The process of submissive hearing from the self-realised sources will help one in every way. That will inject and that will make one able to receive the message of Godhead from the innermost region of one own self.

As a matter of fact, *Back to Godhead* is the helping medium to convey the self-realised messages of liberated souls. This paper does not manufacture any idea of pretentious religion in the line of Avidyananda *sannyāsīs* or by mental concoction. Those who are carried by the process of mental concoction can never develop his inborn quality, viz. unadulterated love of Godhead. Man's only business during life is to awaken the divine nature of Love of Godhead. The divine nature is misused in the material plane by love of flickering objects of material gain, fame, and stability.

All material creeds under the name of socialism, communism, communalism, nationalism, altruism, bolshevism, Leninism, Gandhism, Christianism, Hinduism, Muhammadanism, or any other hundred and thousands of isms are different manifestations of the divine nature adulterated with materialism. Divine nature is spiritualism and is completely free from all the above-mentioned materialism and therefore Spiritualism is pure and simple Love of Godhead.

Śrī Caitanya Mahāprabhu wants to divert the misplaced different channels of Love into the original form and we shall gradually publish His most instructive teachings in the pages of *Back to Godhead*. No better spiritually realised soul than that of Śrī Caitanya Mahāprabhu.
We shall therefore request the people in general, religionists, modern philosophers and all other enlightened men and women to take advantage of this opportunity and try to attain perfection of life at home.

Comment of Viśva Dharma

[*This has been proofread against the original. Spelling corrections have been made for Folio.—Ed.*]

Comment on Viśva Dharma

Śrīman Acharya Visheshanandji a young thoughtful philosopher has very kindly presented to me his book entitled Viśva Dharma. The name is very appropriate because there cannot be more than one path of religion. And if there is only one religion for everyone it must be Viśva Dharma. or the religion for all.
In the Bhāgavatam also it is said that there are many cheating dharmas (kaitava dharma) and all such so-called dharmas are completely rejected in it (Bhāgavatam). In the same way the last word of Bhagavad-gītā is that one should give up all sorts of man-made so-called dharmas and must surrender unto the Lord. The Supreme or Viśva Dharma is therefore nothing but to surrender oneself unto God.
Śrīman Acharya says, "God is one. The path leading to Him is one and the same for one and all. Every sect cannot have a different and exclusive God of his own."
I think that there must be one exclusive God otherwise there is no meaning for "God is one." If God is one He must be exclusive one.[1]* This one God who is exclusively one without any second greater or equal competitor, is described as the Supreme Truth (satyaṁ paraṁ dhīmahi) in the Bhāgavatam.
Śrīman Acharyaji has very appropriately defined dharma as duty. If God is one

then our only duty is to obey Him. Obedience to God is the one path leading to Him. Every living being has the tendency of this eternal obedience. Even a crude animal like the tiger is brought into obedience by the trainer. If obedience had not been there in the heart of a tiger or even a snake then it would not have been possible to train such crude living beings. This duty of obedience is developed in human consciousness and this universal consciousness is called dharma in different countries and societies in different manner. Even the Buddhist and similar other religionists who do not believe in God, has the same obedience to Lord Buddha and His laws. Devotion and obedience are two identical terms.

Sriman Acharya says that the difference between (the) living being and the Supreme Soul will be known (at) some later stage. But he has indirectly hinted on the constitution of the living being as follows: "The living being, so long as, forgetting the real character, seeks happiness in natural resources, remains distressed because all the material comforts are changeable and fluctuating and after a certain duration they come to an end."

The Bhagavad-gītā has condemned even the material comforts available in the Brahmaloka the topmost planet of the universe and where life is measured by one day equal to 4,300,000 x 1,000 solar years! One has to return therefore to the spiritual universe where life and every thing is eternal.

The living being, having forgotten his spiritual identity, is seeking peace of mind in matter. This is an impossible fact. A living being of the water cannot be happy on the land at any cost. Similarly the the spirit living being cannot be happy in material existence. He must go Back to Godhead the Supreme Spirit if at all he wants to be happy.

Therefore every living being's duty or dharma is to go back to Godhead which is confirmed in the Bhagavad-gītā as follows: mama...

and that should be the motto of universal religion.

Oṁ Tat Sat.

Vyāsa-pūjā Offering to His Divine Grace Śrīla

Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, 1961

by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda.

VAISISTYASTAKAM

First Vaisistya

1. On that day, in pain of separation., oh Lord, I was grief stricken,
Unable to tolerate being apart from my spiritual master.

2. On today's auspicious occasion, to offer you worship, I have come
With this offering, remembering your lotus feet.

3. Mahāprabhu's principal conclusion is that renunciation is prime;
Not only that, but it is to be distributed to everyone.

4. The neophytes have no ability to make any solution,
But you are a *mahā-bhāgavata* and you have given us direction.

5. Bewildered by ignorance, what kind of renouncers can they be?
They are simply false renouncers, giving up externally.

6. Real renunciation comes from transcendental feelings.
Without such feelings, a renouncer is known simply as 'show-bottle'.

7. But there is another show-bottle, with preaching as its purpose:
The Lord's *sannyāsa*, which is the defeat of the impersonalists.

8. Lord Caitanya's teachings are beyond *varṇāśrama-dharma*.
They are *Bhāgavata-dharma* and destroy all cheating processes of religion.

9. Performing dry renunciation, preaching will not be successful;

'*Yukta-vairagya*' is the essence of all Caitanya philosophy.

10. "The *sannyāsa* I have given you" is for preaching in devotion.
The atheistic sense enjoyers are bewildered in understanding.

Second Vaisistya

11. The *sannyāsīs* go and stay in the mountain caves,
But you, master, keep your *sannyāsīs* in marble mansions.

12. To see a sense enjoyer's face is just like drinking poison,
But you, master, are giving your *darśana* here and far away in foreign lands.

13. *Mlecchas* and *yavanas* are not allowed to enter Hindu temples,
But you, master, make them the chairman and sit them in the assembly.

14. To cross the ocean is not allowed for Hindus,
But you send your devotees across the ocean.

15. In Kali-yuga's cities the guru's instructions are "forbidden".
But you remain there anyway with your special purpose in mind.

16. The devotees want to go to some lonely place to perform their bhajan alone,
But you don't accept this in your judgement.

17. Where there is an increase in the measurement of people,
There your preaching work is to be seen.

18. You want to make a student hostel in London, and
You explain it must be nicely arranged.

19. In the land of barbarians, a student hostel for preaching '*Hari Katha*'!
Who can understand all these things?

20. To mitigate all these contradictory ideas is not the trifling
Act of an inexpert and inexperienced person.

Third Vaisistya

21. If everyone sat down together and carefully considered,

Then what nice preaching there could be.

22. After all, that is Prabhupada's command—for all to join together
To do this preaching work, merged in your instructions.

23. If you simply imitate, there will be the opposite result,
For as long as you try like that, there will be failure.

24. Now all of you are returning here on his order to worship him on his Vyāsa-pūjā day
All together you are engaged in His worship.

25. But a festival of flowers and fruits is not the real worship:
One who serves the guru's message really worships him.

26. The service of the message is the real transcendental vibration.
Don't be falsely proud, brother; come back to that.

27. Kalidāsa Nag, that Master Masay,
One day said in the public assembly,

28. That Kali-yuga's mission was killing the whole world
And Lord Caitanya's message is locked in a cage.

29. Oh shame! Brother, aren't you at all embarrassed
Behaving like businessmen to increase your followers?

30. Our master has said to preach;
Let the neophytes go in the temples to do nothing but ring bells.

Fourth Vaisistya

31. All these are not our master's preaching methods;
These are the things done by the caste goswamis.

32. But just take a look at the miserable condition that's arisen:
Everyone has become a sense enjoyer and has abandoned preaching.

33. Now the temple doors also are starting to be locked.
Go and preach this *Bhāgavata-dharma*; don't delay any longer.

34. Within this Earth there is another Earth

Whose sound is the unequalled penetrating force.

35. (There is a Bengali proverb) "The mullah runs just as far as the mosque" (and no further),
But an end to this false preaching today!

36. Up to the borders of the seas, all over the earth., pierce the walls of the universe;
All assembled together preach the transcendental vibration.

37. Then our master's worship will be in proper order.
Today make your firm promise; give up your political play.

38. On this very day, coming together, make your comment;
The five of you together, and decide what must be done.

39. You have become renouncers, my brothers, so renounce everything.
But if you renounce the instruction of the spiritual master, what kind of renunciation is that?

40. One who renounces the bona-fide spiritual master, or one who tries to enjoy at the expense of his spiritual master, are both useless.
First become the servant of your spiritual master, then you will be able to understand these conclusions.

Fifth Vaisistya

41. Because there is only one God, if his wealth increases,
A saintly person renounces all such material desires for profit, adoration and prestige.

42. Your gold, my brother, is the source of sense enjoyment.
Prabhupada has made this meaningful statement.

43. Give up your riches for preaching:
Sit down together and make some special consideration.

44. The Supreme Lord says Himself that,
"Everything is Mine along".

45. Prabhupada gave this final instruction.

Take care: do this in all respects, completely.

46. Otherwise all your efforts will simply go to waste.
Oh saintly ones, beware: afterwards you will repent.

47. Is it really such a difficult task to come together like this?
And why does so much have to be said to you?

48. Give up your stubbornness, act for the welfare of others:
There is no time to waste!
All my brothers, come: this is the most auspicious time to unite.

Sixth Vaisistya

49. When will it come to pass that in every room a temple will be established,
In every corner of the world.

50. That the high-court judge will be a Gauḍīya Vaiṣṇava,
tilaka displayed on his forehead, the glory of all;

51. That a Vaiṣṇava winning votes will be the president of the land,
And everywhere this preaching will be extended?

52. The demons loot and plunder the Lord's wealth,
While the hapless populace cries, "Alas, alas!"

53. The demons make their plans to cheat the common people,
Selling whole-wheat flower at 32 rupees a mound.

54. Opening so many factories, will they fill the people's bellies?
Out of hunger, the people will be forced to eat grass and mango pits.

55. A two-paisa thread tied around his neck and a man says he is a brāhmaṇa.
Just wearing saffron cloth, and a man calls himself a *sannyāsī*.

56. The householders beg from the *sannyāsīs*, and the *sannyāsīs*
Have crores of rupees in the bank.

57. Every day the influence of Kali-yuga increases,
And the poor souls, being oppressed by the age of Kali, cry in agony.

58. Every day ten thousand cows are slaughtered,
And the expert leaders eat untouchable foodstuffs.

59. Men of mudlike intelligence increase day by day,
And a husband and wife can dissolve their relationship simply by a word.

60. Everyone has become a witch by the influence of the age.
Everyone is unhappy due to the absence of the devotees' mercy.

Seventh Vaisistya

61. The Vaiṣṇavas are famous for being sympathetic towards others' suffering,
And that fame will be increased by mature preaching.

62. If eternally pure devotional service to Krishna is awakened in every one,
Kali will flee of his own accord, crying "Ha! Ha!"

63. Mahāprabhu's message is *praninam upakaraya*
Act for the welfare of others. This is the storehouse of happiness both now and after death.

64. So much work has fallen into your hands:
Everyone should join together and do something about it.

65. Vāsudeva-vipra paid his obeisances to the Lord and said,
"Please deliver all the living beings."

66. "Give all their sins to me, who am most fallen,
And relinquish all the suffering of the unhappy souls."

67. He was the best Vaiṣṇava, *para-duhkha-dukhi*,
He found no happiness in gratifying his senses.

68. What kind of compassion can the nondevotee show?
He simply commits offences with his *daridra-nārāyaṇa* philosophy.

69. The Vaiṣṇava's mercy is scientific. Without the mercy of the Vaisnava,

The world is simply insurmountable Maya.

70. If there were a kingdom of Viṣṇu and Vaiṣṇavas on earth,
Then everyone would be happy, say the saintly persons and sages.

Eighth Vaisistya

71. Why do people cry for *rāma-rājya*?
The only cause of such a *rāma-rājya* would be a God-centered kingdom.

72. Kṛṣṇa sat Yudhiṣṭhira on the King's throne
And the whole world became full of wealth and fortune as a result of the good qualities of the Vaiṣṇavas.

73. The rivers, streams, trees, fields and hills were all producing abundantly:
And the cows were so full of milk that they floated in the abundance.

74. The birds, beasts and animals were all free of envy:
In the Vaiṣṇava kingdom there is perfect *saṁsāra*.

75. The whole world in ecstasy would sing the glories of Hari.
Seeing this, the Vaiṣṇavas' heart danced in ecstasy.

Alternate Translation of the Above

PHALGUN KRISHNA PANCAMI By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada [Five prayers glorifying special characteristics of Srila 108 Bhaktisiddhanta Saraswati Goswami Thakura. Presented on the commemoration of his appearance, by His Divine Grace, A.C. Bhaktivedanta Swami Prabhupada, at Radha Damodara temple, Vrindavana, India in 1961].

First Vasistya

1. On this day, O my master, I made a cry of grief; I was not able to tolerate the absence of my guru.

2. On this auspicious day I have come with this offering just to worship you, remembering your lotus feet.

3. Sri Chaitanya Mahaprabhu's judgment is that renunciation is most important. Not only that, but such knowledge of renunciation must be delivered to every conditioned being.

4. The beginner in devotional service has no ability to solve this dilemma, but you are a maha-bhagavata, you have given us direction.

5. One bewildered by ignorance, what kind of renunciate can he be? He will only be a "phalgu-vairagi"; renouncing externally.

6. Renunciation is actually the result of real spiritual emotion. Without such feeling it is simply known as "show bottle".

7. But there is another "show bottle" for the purpose of preaching. That is the Lord's sannyasa by which the mayavadis are defeated.

8. Lord Chaitanya's philosophy is beyond Varnasrama; it is Bhagavata dharma, for putting an end to all cheating processes of religion.

9. Performing dry renunciation, there can be no real preaching. Therefore "yukta vairagya" is given as the highest essential understanding.

10. "That sannyasa which I have given you" is for preaching in devotion. The faithless sense enjoyers are unable to understand this.

Second Vaistya

11. Generally the sannyasis renounce everything and go and stay in the mountain caves, but you, o master, keep your sannyasis in mansions of marble.

12. To see a sense enjoyer is just like drinking poison, but you, o my master, go far and near, even abroad, to give them your darshan.

13. Mlecchas and Yavanas are forbidden to enter the Hindu temples, but you my Lord, make them chairmen and sit them in the assembly of devotees.

14. Hindus are not allowed to cross the ocean, but you send your devotees overseas to preach.

15. In the cities of Kali Yuga the instructions of the bona fide spiritual preceptors are forbidden. Still you remain there in any way possible.

16. The devotees want to hide in a secluded place to perform their bhajan. You, however, do not accept this in your judgment.

17. Whenever there is an increase in population, there in that place preaching work is to be found.

18. In London you want a student hostel. You explain that it must be very first-class.

19. In the land of barbarians a student hostel for preaching Hari-katha! Who can understand the significance of these things?
20. To resolve all the apparently contradictory statements is not the play of some incompetent fool.

Third Vasistya

21. If everyone simply sat down together and considered these things what nice preaching there could be.
22. What is your order also, that everyone, coming together, should merge in your message and preach it to the world.
23. If everyone just initiates then there will only be a contradictory result. As long as it goes on, there will be only failure.
24. Now even, my God brothers, you return here to the order of our master, and together we engage in his puja.
25. But simply a festival of flowers and fruits does not constitute worship. The one who serves the message of the guru really worships him.
26. The service of the message is the real meaning of the Vedas. Don't be proud, brothers, Come back to this.
27. Kalidas nag (a learned man who was defeated by Srila Saraswati Thakura and later became his disciple), that master said in public forum one day.
28. That Kali's mission was to kill the entire world while the essential meaning of Lord Chaitanya's message was kept locked up in a cage.
29. O shame! My dear brothers aren't you embarrassed? In the manner of businessmen you increase your disciples.
30. Our master said to preach. Let the neophytes stay in the temples and ring the bells.

Fourth Vasistya

31. All these things are not our spiritual master's preaching methods. These are all the things done by the caste Goswamis.
32. But just take a look at the terrible situation that has arisen. everyone has become a sense enjoyer and has given up preaching.
33. In the temples they have also begun to lock the doors. Preach this bhagavata dharma, don't hesitate.
34. Within this world there is another world, whose sound is the unequaled penetrating force.
35. The preaching that "the mullah [Muslim priest] only goes as far as the mosque and

no further" should be put to an end today.

36. From the seas, across the earth, penetrate the universal shell, come together and preach this Krishna consciousness.
37. Then our master's service will be in proper order. Make you promise today, Give up all your politics and diplomacy.
38. Everyone come together on this very day and make your valued comment. The five of you get together and decide what should be done.
39. You have become renouncers, brothers, so renounce everything. But if you also renounce the order of the spiritual master, then what kind of renunciation is that?
40. The one who renounces the guru's order [guru tyagi] and the one who tries to enjoy the assets of his spiritual master [guru-bhoghi] are two kinds of useless persons. First become a servant of your spiritual master [guru-sevi] and then you will understand things clearly.

Fifth Vasistya

41. If there is only one Supreme Lord, then a true sadhu, if his faith increases, he gives up the desire for profit, distinction and adoration in the material world.
42. Your gold, brother, is the father of sense gratification. This meaningful statement was spoken by Srila Prabhupada himself.
43. Give up your wealth for preaching. Sit down together and make some special judgment.
44. The Supreme Lord Himself says that everything is Mine. Don't protest. Just unite and preach.
45. Srila Prabhupada gave this final message himself. Take great care to follow that completely in all respects.
46. Otherwise your sannyas will be wasted and useless. O saintly ones, be careful; afterwards you will regret.
47. So what is the difficulty for all of us to come together in this way and why do all these things even have to be said to you?
48. Give up your stubbornness, there is no time. Come all my brothers on this auspicious holy occasion.
49. When will that day come when there will be a temple established in every house in every corner of the world?
50. When the big court judge will be a Gaudiya Vaishnava with tilak beautifully decorating his forehead.

Sixth Vasistya

51. A Vaishnava winning votes will be elected president of the land and preaching will spread everywhere.
52. The demons simply plunder the Lord's wealth. The hapless populace cry "Hai Hai" in distress.
53. The demons want so many plans just to cheat the people. They see wheat flour at 32 rupees a mound.
54. Will opening a factory fill a hungry man's belly? Being oppressed by starvation they will eat grass and mango pits.
55. Wearing a two paisa string a man is called a brahmana. Wearing a saffron cloth he has become a sannyasi.
56. The householders beg from the sannyasis, and why not? The sannyasis have tens of millions of rupees in the bank.
57. As the days pass the influence of Kali Yuga increases and the poor are crying in distress.
58. Ten thousand cows are killed daily and the nations expert leaders are all eating untouchable foodstuffs.
59. People of muddy intelligence increase day by day. A man and his wife separate on a mere word.
60. Everyone has become a witch by the influence of this age. Everyone is unhappy due to the absence of the mercy of the Vaisnavas.

Seventh Vasistya

61 The Vaishnavas are famous as "para dukhi dukhi." This fame will increase as the preaching increases.
62. If eternally pure devotional service to Krishna is awakened in everyone, then Kali will flee, screaming of his own accord.
63. "Praninan upakaraya" do work for the benefit of all living beings. This is Mahaprabhu's teachings. This is the storehouse of happiness in this life and the next.
64. So much work has fallen into your hands, so gather together and do it.
65. Vasudeva Datta said to the Lord, paying his obeisances, save all the living beings in the material world.
66. Give all their sins and suffering to me, who am the lowest of all. In this way all the suffering and miseries of the fallen will end.
67. He was the best of Vaishnavas, para dukhi dukhi. He knows that there is not real happiness in gratifying the senses.

68. And what kind of mercy can the non-Vaishnavas give? They simply make offenses by their Daridra Naranyan philosophy.

69. The mercy of the Vaishnavas is scientific and authorized, without their mercy this world is simply insurmountable maya.

70. If there is a kingdom of Vishnu and Vaishnavas on the surface of the earth, then the world will be happy so say all the great sages and rishis.

Eighth Vasistya

71. Why is everyone crying for Ram-rajya? The only way it can be had is if there is a Vishnu centered kingdom.

72. Lord Krishna enthroned King Yuddhisthira; then the whole world was rich and fortunate due to the qualities of a Vaishnava.

73. The streams, rivers, trees and fields and mountains, all full of fruits and flowers. The milk laden cows were floating in abundant milk.

74. The bird, beasts and lower creatures were all non envious. Material life in the Vaishnava kingdom was regulated and perfect.

75. All immerse in bliss, sing the glories of Hari. The hearts of the Vaishnavas dance in ecstasy to see this.

76. The entire world is filled with the use of material objects, without a trace of devotion to the Lord.

77. Still they are searching after peace. Preach Krishna consciousness Fulfill their desires.

78. Today my brothers, get to this task. Save the battered souls by your preaching.

79 Srila Prabhupada, please be merciful today, This time have compassion. You are not a conditioned soul of this material world.

80. Whatever independence we have, let it be cast to the waters. The lowly Abhay offers this presentation today.

Vrindavana Radha Damodara.

Vṛndāvana Bhajana

Written by A.C. Bhaktivedanta Swami in 1958,
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Verse 1.

I am sitting alone in Vṛndāvana-dhāma
In this mood I am getting many realizations.
I have my wife, sons, daughters, grandsons, everything,
But I have no money so they are a fruitless glory.
Kṛṣṇa has shown me the naked form of material nature,
By his strength it has all become tasteless to me today.
yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ
"I gradually take away all the wealth of those upon whom I am merciful."
How was I able to understand this mercy of the All-merciful?

Verse 2.

Everyone has abandoned me, seeing me as penniless,
Wife, relatives, friends, brothers, everyone.
This is misery, but it gives me a laugh. I sit alone and laugh.
In this *māyā-saṁsāra*, whom do I really love?
Where have all my loving father and mother gone to now?
And where are all my elders, who were my own folk?
Who will give me news of them, tell me who?
All that is left of this family life is a list of names.

Verse 3.

Like the froth on the sea water mixes again in the sea,
Māyā's saṁsāra's play is just like that.
No one is mother or father, or personal relative,
Just like the sea-foam they remain but a short time,
Just as the froth on sea water mixes again in the sea,
The body made of five elements meets with destruction.

How many bodies does the embodied soul take in this way;
His relatives are all simply related to this temporal body.

Verse 4.

But everyone is your relative, brother? on the spiritual platform.
This relationship is not tinged with the smell of *māyā*.
The Supreme Lord is the soul of everyone,
In relation to Him, everyone in the universe is the same.
All your relatives, brother! All the billions of *jīvas*.
When seen in relation to Kṛṣṇa they are all in harmony.
Forgetting Kṛṣṇa, the *jīva* desires for sense gratification,
And as a result he is firmly grasped by *māyā*.

Verse 5.

As a result of past activities he takes on different types of body.
Absorbed in that dress he remains forgetful of Śrī Hari.
Therefore *māyā* gives him so many kinds of miseries
And although he bobs up and down in this ocean of misery,
he still thinks that he is happy.
Lying on a bed, suffering greatly, having been sick a long time
"I am very well today," he says laughing.
I get a laugh out of his "feeling very well"
This is the way the soul conditioned by *māyā* feels "well"

Verse 6.

How many plans they have to remain "well"
But time and time again nature destroys them.
daivī hy eṣā guṇamayī that is the Supreme Lord's *māyā*.
Try to understand exactly the meaning of their "feeling well";
No one is well in the whole world, but still they are saying
In this way *māyā* cheats the conditioned soul.
But, ignoring that he is being cheated, he remains absorbed in *māyā*;

And although *māyā* kicks him, he will not give up his mistaken conception.

Verse 7.

Again and again making plans, and again and again they are destroyed.
Sometimes he falls on the dry earth and sometimes in the mud.
In this way the universe is filled with wandering *jīva* souls
who finally by the grace of Guru and Kṛṣṇa get *bhakti*-the eternal wealth.
Gaining that wealth if they can give up all other so-called wealth,
Then very easily he crosses over the ocean of *saṁsāra*.
There on the other side is unparalled spiritual variegatedness.
There he enjoys in eternal happiness and peace.

Verse 8.

The mad say, "There everything is formless,
Without special feature like a kind of nothing."
He is actually the storehouse of spiritual tastes—*raso vai saḥ*
The intelligent knowers of tastes serves him becoming his subordinate
Śānta, dāsya, sakhya, vātsalya are those tastes and
The best of all, *mādhurya*, is the essence of them all.
But in the spiritual world all these tastes are relishable,
Whereas the material tastes are just shadow reflections and are all contemptible.

Verse 9.

One who worships Kṛṣṇa is clever
But one who worships *māyā* is a pauper.
Becoming a pauper one engages in temporary pastimes
Without knowledge of the true relationships of things he
simply becomes bound up in *māyā's* knot.
Arjuna and Duryodhana both fought in the same war,
But Arjuna was the best devotee and Duryodhana died.
on one battlefield both dear and detestable

One who is intelligent will be able to understand.

Verse 10.

One who fights the war of life knowing his true relationship,
He will remain alive while all others will perish.
One who does not know his relationship, and takes up some other path,
He will never attain love of god, and his whole life is useless.
First understand properly your relationship with Kṛṣṇa
And then keeping that relationship, go and fight with *māyā*.
Other than this all the heroes of *jñāna* and *karma*
Never attained liberation, they were all uncertain.

Verse 11.

In name only they were great sober and unaffected men,
They were all unpeaceful.
Desiring liberation, sense gratification or mystic powers, all had uncontrolled senses.
The uncontrolled senses don't answer to the potency of yoga.
How many yogis and *munis* there were, and always the senses remained independent.
Without service of the master of the senses there can be no sense control.
They all return to material activities after a short term of peace.
By the process of yoga, no one ever attains sense control.
This is explained extensively in the *Vedas* and *Purāṇas*.

Verse 12.

Viśvāmitra sat on the yogic *āsana*
But he desired the pure beauty Śakuntalā.
In this way the yogis fall down, what to speak of the *jñānīs*
And the *karmīs* are all just asses, suffering in all respects.
The one to whom Kṛṣṇa is merciful and gives His instruction,
Becomes equally as fortunate as Arjuna.

But one who fights for his own happiness' sake
He, like Duryodhana, dies along with his family.

Verse 13.

One who always fights on behalf of Kṛṣṇa,
Wealth, power, knowledge are all within his grasp.
Understand properly the Gītā's message
You will attain Kṛṣṇa's service and will worship Śrī Hari,
The devotees are endowed with all qualities,
So what are "non-violence" or "freedom from anger" to them?

Verse 14.

Śrī Hari teaches the living entities by means of his devotees,
one such helper is Pārtha.
Arjuna acted just like a conditioned soul
Like one bewildered was the Pāṇḍava brother
Violence to his relatives and then enjoyment of the Kingdom
Could this be happiness? Arjuna showed lamentation.
This though, was all *dehātma-buddhiḥ* identification with the body
one who is a *kṣatriya* gives up such family affection on the battlefield.

Verse 15.

Kṛṣṇa, seeing his illusion, chastised him
Therefore Arjuna accepted the position of disciple
Becoming a disciple he listened to the Bhagavad-gītā.
All his ignorance dissipated as well as his material bondage.
His material bondage was cut, but he was not dressed as a *sannyāsī.*
The householders understand the Gītā's meaning this way.
The perfection of *mantras, kariṣye vacanaṁ tava*
Therefore the war that he fought brought him an increase in fame.

Verse 16.

The Vaiṣṇavas have no desire, they all chant *japa* on their beads.
So what kind of Vaiṣṇava is this Arjuna in the middle of *saṁsāra*?
The Vaiṣṇava freed from duality simply chants *japa* on his beads,
So say those who are eating the mind's bananas.
The Vaiṣṇava is without desire, and amicable by nature
But he is not a forceless weakling as people foolishly think.
In two great Indian wars, two great personalities;
Leaders amongst the Vaiṣṇavas and were victorious.

Verse 17.

Because of desire for the satisfaction of his own senses he would not fight.
But he is one who is known by everyone as a Vaiṣṇava.
Those who do not see the real Vaiṣṇavas say that a Vaiṣṇava is inactive.
But the Vaiṣṇava is always active in the service of the Lord.
The lifeless *kaniṣṭha-adhikārīs* don't perform any service.
For profit adoration and prestige they stay in their lonely place,
Nityānanda prabhu, who is worshipable by the Vaiṣṇavas
Suffered blows, but still distributed love of God one after the other.

Verse 18.

Gaura Hari came with the *cakra* in His hand and gave punishment,
After that the Vaiṣṇava haters were subdued.
The Lord sets example Himself to teach the *jīvas*
So one who performs *nirjana bhajana* simply cheats himself.
The world has now become full of Jagāis and Mādhāis
The Nityānanda Vaṁśa has increased its following of disciples.
But eating, sleeping, wearing the dress, but remaining unconcerned
It is not proper for the Vaiṣṇavas to remain so uncompassionate.

Verse 19.

Śrīla Cakravartī Ṭhākura says in his *Mādhurya Kaḍambinī*
Just see his conclusion and what is his judgement.

Devotional service is causeless and self-manifesting
But the Eternally Perfect Substance is always covered over.
The *madhyama-adhikārī* therefore being compassionate
Gives mercy to the innocent souls by awakening devotion in them.
The Supreme Lord acts according to the will of the Vaiṣṇavas,
Therefore by the mercy of the Vaiṣṇavas the bewildered can be awakened.

Verse 20.

The Vaiṣṇavas can awaken the sleeping world
By their mercy the sinful can all become devotees.
Therefore they do not perform *nirjana bhajana*,
That is the world cheating process of the *kaniṣṭha-adhikārī*
All the big big famous vaishnavas were in assembly
And Padri Saheb came in to meet them
He asked some questions about Kṛṣṇa's *līlā* in Vṛndāvana
But that association of venerable Vaiṣṇavas was not able to enlighten him as to the real truth.

Verse 21.

The *kaniṣṭha-adhikārīs* do not understand these scriptures
In the false pride of being alone they simply hunt for *chapatis* and *dal*.
Our spiritual master said these are all *kaniṣṭha*
Now I can understand the truth of what he said.
One well versed in the scripture and who has strong faith
Is an *uttama-adhikārī* and can deliver the whole world.
He is the deliverer of the most fallen and is famous through the world.
Now, save this fallen one and thus become really famed.

Verse 22.

In the Kali-yuga the *jīvas* are all fallen and the lowest of mankind.
Seeing they do not see the different activities
The Supreme Lord Gaurasundara is the most magnanimous

And His instructions are all full of nectar.
One who has taken his birth in the land of Bharata
Should engage in welfare activities according to His instructions.
The Supreme Lord's *līlā* was to relish mellows in the *nirajana*
But it is not the play of Vaiṣṇavas to imitate these activities.

Verse 23.

This transcendental service cannot actually be tasted by those who are not Vaiṣṇavas.
In the material body one cannot relish this transcendental nectar.
One who has the material concept that the body is his self
Cannot relish spiritual mellows.
But those who have conceptions of the Vaiṣṇavas in terms of birth etc.
Are very bold when it comes to relishing the *līlās* of the Lord.
Like the clerk in the post office, one caste goswami.
The *bābājīs* all pay their obeisances to him a lot.

Verse 24.

The Gosāi Ṭhākura has false pride in his birth
Which Nityānanda Prabhu cut into pieces.
I see all these things going on in Vṛndāvana
Therefore I can understand that there is some work to be done here
The *prākṛta-sahajiyās* all commit adultery
Taking someone else's wife they go to relish transcendental *līlā*.
This is not Vṛndāvana as always think like this my dear mind
Remember the Lotus feet of the six gosvāmīs.

Verse 25.

The six gosvāmīs came and preached religious life
They saved the process of devotional service on the order of Lord Caitanya.
They are all eternally perfect associates of the Lord and always remember
Rādhā and Kṛṣṇa

Remembering them all the conditioned souls sins are cleared away
But if he tries to imitate them taking on their dress and characteristics
He becomes the plaything of *māyā* and does not cross over the material ocean
Always preach! From *jīva's* door to door
Your life will be successful as a result of your preaching.

Verse 26.

Śrī Dayitā dāsa prabhu gave this instruction
"Chant Hare Kṛṣṇa loudly, this is my initiation:
Kīrtana is not just drums and *karatālas*
The sound of *kīrtana* is not this modern system
Anything favourable for devotional service is all Mādhava
And the only enjoyer of the three worlds is Yadava
Māyā's pride and joy, the radio sound
Destroy them all by forceful *kīrtana.*

Verse 27.

Māyā's is all these newspapers
Preach that throughout the whole world.
Sitting alone in your room shouting, you may increase your bile's secretion
But in ten million births Śrī Hari won't be pleased.
Śrī Hari is no one's father's property
Come out of your cage, stop making objection
Everything belongs to Śrī Hari and Śrī Hari belongs to everyone.
Chant the Hare Kṛṣṇa *mantra* loudly
By the performance of such *saṅkīrtana* there will come remembrance automatically
Then there will be *nirjana bhajana* manifested in the heart spontaneously.

Prahlad Maharaja

(The great devotee of Krishna)

4th Picture:
Prahlad sitting amongst other students in the primary school and the two teachers threatening the boy with cane. The teachers wanted the boy not to talk of Krishna any more otherwise he would be severely punished.
5th Picture:
Prahlad Maharaj again brought before his father. The father took the boy again on his lap with all affection before the teachers standing. The boy did not change his attitude of Krishna Consciousness.
6th Picture:
Hiranyakasipu seeing his son incorrigible threw down the boy on ground in great anger and called for his orderlies to kill the boy.
7th Picture:
Prahlad in the midst of great giants with big teeth, horns, horrible face, trident in hand threatening by piercing making high sound by horrible drums. But he was not afraid of anything; remained silent. Prahlad remained silent meditating on Krishna.
8th Picture:
Prahlad underneath the legs of big elephant with great trunk.
9th Picture:
Prahlad amongst great snakes.
10th Picture:
Prahlad is administered poison with his food.
11th Picture:
Prahlad put within hailstorm.
12th Picture:
Prahlad put into great hurricane.
13th Picture:
Prahlad put into fire.
14th Picture:
Prahlad thrown from the top of mountain.
incense in the palace
Prahlad teaching
Prahlad on the head of elephant.

International Institution for God Consciousness 1965/66

Teaching all over the world the scientific education to all people in the matter of understanding one God, one religion, one scripture, one hymn and one function.

A man cannot be free from Fear, Bereavement, Anxiety, and Diseases, unless and until he knows his actual position as a living entity. He must, therefore, be educated about his real constitutional position. In knowing such constitutional position one has to learn about the controller above him; why he is controlled, why the laws of nature are so stern for him, why he is subjected to threefold miseries of life, what is the nature of his controller, what is this material nature, who is controlling the laws of material nature, what is the duration of life of everything manifested and what are the activities which keep everybody busy throughout day and night. Without knowing all these things in right earnestness, a man remains an animal in spite of his high academic education.

The Sanskrit word Dharma is translated into English as religion but by such translation the import of Dharma is not clear. In English religion is some kind of emotional faith in a particular system of rituals or moral conviction. But the word Dharma does not mean such emotional awakened sense without scientific value. Religion or faith can be changed but Dharma cannot be changed. You cannot change the liquidity of water nor you can change the heat and light of fire. Water means liquid substance and fire means heating agent. Such co-existence of water and liquidity, or fire and heat, is eternal; and similarly we mean religion is that which cannot be changed by the living entity. Faith can be changed but Dharma cannot be changed. Therefore, we mean by religion, in pursuance of the root meaning of the word Dharma, as eternal relationship or eternal quality. On this principle there is only one religion of the entire human society. In other words Dharma or eternal consciousness of creative energy and sense of enjoyment by lording it over the material energy, is the eternal religion of every living being and this perpetual quality of the living being is never changed like temporary faith or emotion. One may change his faith from one ism to another but one cannot change the consciousness of creative energy and the sense of domination over other.

In the living being, however, the consciousness of creation and sense of domination is not supremely manifested. Every one is moved by these two natural instincts of living conditions but nobody is the supreme conscious being or supreme dominator. Everybody tries to know more than others and dominate more than others and thus there is a regular competition in the fields of creative energy and domination; but nobody has come to the stage of the supreme. The Supreme is Summum Bonum and nobody is equal or above the Supreme Conscious Being and the Supreme Controller. The Supreme Conscious Being Who possesses the supreme creative energy and thus the supreme power of domination over all, is called the Supreme Enjoyer. This Supreme Enjoyer is nomenclatured in Sanskrit by the word KRISHNA the symbol of greatest amount of pleasure. He is the Supreme Living Entity and all other living entities are eternally parts and parcels of the Supreme. Individual living entities are happy in cooperation with the supreme and not independently. The whole world is moving by cooperation of greater and lesser personalities. Therefore, perfection of life is attained by cooperation with the greatest and not otherwise. This cooperative sense and its awakening in every individual living being, is the eternal religion of the living entity. It is not a question of faith but it is eternally dormant in everyone and the process of awakening this consciousness by systematic activities, is perfect religion and it is One in every living being.

The material nature or cosmic manifestation is one of the energies of the Supreme Being and is dependent on Him. We can very well understand that our material body is a product of our energy. The material body takes its shape larger and larger from the very beginning due to the spark of living energy which also is the superior energy of the Supreme Being. And combination of these two energies, namely the superior and inferior, is manifested as the cosmic creation or material nature. And these two energies are limited within eternal Time. Within the Time factors superior energy acts and reacts upon the inferior energy matter. Such actions and reactions being limited by the Time factor past present and future all such activities are temporary whereas the other factors namely the Supreme Living Being, the individual living beings, the inferior energy material nature and Time factor all are eternal. Perfection of activities is attained by transcendental position of the living entities in cooperation with the Supreme Being.

All these factors are systematically explained in the Bhagwat Geeta which is

meant for all human being. The human being can utilize this great book of transcendental knowledge according to the direction of the author Sri Krishna inculcated in the book itself. One cannot understand Bhagwat Geeta by imperfect interpretations as fashion study. One can derive benefit out of it by accepting the whole thing in pursuance of the original student Arjuna. One who follows Arjuna is the perfect student of the Bhagwat Geeta. In all circumstances, therefore, the Bhagwat Geeta is the One scripture for everyone.

The world is very much anxious to have One religion, one God, One Scripture and one harmonized activity, and the International Institution for God Consciousness is meant for that. Here is the thing everyone is hankering after, and let everyone be a member of this institution as student and he will make his life a complete perfection.

This institution is already started in a small scale at 100 West 72nd Street Room #307. Classes are being held regularly on Mondays, Wednesdays and Fridays regularly from 7 to 9 p.m. Enquiries and personal interviews are, however, invited every day from 6 to 8 p.m.

You are cordially invited for enquiries or for taking lessons in the regular classes.

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All over the world for scientific knowledge of God.

The sufferings of the entire human society can at once be brought under control simply by individual practice of "Bhaktiyoga" a simple and easy process of chanting the holy Name of God. Every country, every nation and every community throughout the world has some conception of the holy Name of God and as such either the Hindus or the Mohammedans or the Christians every one can easily chant the holy Name of God in a meditative mood and that will bring about the required peace and good will in the present problematic human society.

Any enquiry in this connection will be gladly answered by Sri Swamiji.

The Hindus generally chant the holy Name of God in sixteen chain of transcendental sound composed of 32 alphabets as "Hare krishna, hare krishna, krishna krishna hare hare., Hare rama, hare rama, rama rama, hare hare." The Vedic literatures like the Upanisads and the Puranas do recommend chanting of the abovementioned sixteen holy Names at a stretch and Lord Sri Chaitanya, Who preached this cult of chanting the holy Name of God, gave special importance on these transcendental sounds. In this age of Kali or the age of hate, hypocrisy, corruption and quarrel, the only remedial measure is that every man should chant the holy Name of the Lord both individually and collectively.

The Glories of the holy Name have been described by Sri Chaitanya in His eight verses of "Siksastak" which run as follows:—

> **1.** Glory to the Sri Krishna Samkirtanam which cleanses the heart of all the dust accumulated for years together and thus the fire of conditional life of repeated birth and death is extinguished. Such Samkirtan movement is the prime benediction for the humanity at large because it spreads rays of the benediction—Moon. It is the life of transcendental knowledge, it increases the ocean of transcendental bliss and it helps to have a taste of the full nectarine for which always anxious we are.
>
> **2.** Oh my Lord! Your holy Name can alone render all benediction upon the living being and therefore you have hundreds and millions of Names like Krishna, Govinda etc. In these transcendental Names you have invested all your transcendental potencies and there is no hard and fast rules for chanting these holy Names. Oh my Lord! You have so kindly made easy approach to you by your holy Names but unfortunate as I am, I have no attraction for them.

3. One can chant the holy Names of the Lord in an humble state of mind thinking himself as lower than the straw on the streets, tolerant more than the tree, devoid of all sense of false prestige and being ready to offer all kinds of respects to others.
4. Oh the Almighty Lord, I have no desire for accumulating wealth nor I have any desire to enjoy beautiful woman; neither I want any number of followers of mine. What I want only is that I may have your causeless devotional service in my life birth after birth.
5. Oh the son of Maharaj Nanda, I am your eternal servitor and although I am so, some how or other I have fallen on the ocean of birth and death. Please therefore pick me up from the ocean of death and fix me up as one of the atoms of your lotus feet.
6. Oh my Lord when shall my eyes be decorated with tears of love flowing incessantly by chanting your holy Name? And when all the holes of hairs on my body will have erruptions by the recitation of your Name?
7. Oh Govinda, feeling your separation, I am considering a moment as 12 twelve years or more than that and tears flowing down my cheeks like the torrents of rains. I am feeling all vacant in the world without your presence.
8. I do not know any one except Krishna as my Lord and He shall remain as such even if he handles me roughly by His embrace or He may make me broken hearted by not being present before me. He is completely free to do anything but he is always my worshipful Lord, unconditionally.

Chanting of the holy Name of God is recommended for every one both for the mass of people and the class of people. Those who are scholars, philosophers, scientists, religionists and educated, may read the English version of SRIMAD BHAGWATAM by A.C. Bhaktivedanta Swami with particular attention to the purports appended with each and every verse.
They have appreciated the publication as follows:—

"At a time when not only the people of India but those of the west need the chastening quality of love and truth in a corrupting atmosphere of hate and hypocrisy, a work like this will have uplifting and corrective influence. What is God? He is truth, He is love. Even an atheist must accept the supremacy of those qualities and how much they are needed by the people of the world who have been tought to

deny God and these qualities, do not require much emphasis."
"The author has attempted a tremendous task...A perusal will give us in the sample measure a knowledge of the original. The essence of Śrīmad Bhagwatam is the exposition of the Absolute Truth, we would recommend this book."
"The editor's vast and deep study of the subject and critical insight are reflected in these notes and."
"We have no doubt that with the publication of these volumes the rightful interpretations of the Bhagwatam, which has been the gift of Sri Chaitanya and His Goswami followers, has now been available to the English knowing world for the first time."
"The elaborate method is very helpful to the ardent student of Bhagwatam who lack in Sanskrit language. It is admitted in all hands that Bhagwatam is the most difficult text amongst the puranas. The author richly deserve the gratitude of the devotees for his pious learned labour of love."
"These volumes speak very highly of Swamiji's scholarship and specially of his love of cultural pursuits, when we look into the enormous labour and sacrifice in producing them single-handed and that too, at ripe old age of 68. We earnestly pray to the Almighty that He may spare Swamiji for all the years he may require to finish the Magnum opus of 60 volumes, and earn the love and gratitude of his fellowmen in pursuit of Divine Love and Grace, nay of the entire humanity."
"You have done a first class work and you desire the hearty commendations of every Indian every Hindu. Your deep and penetrating study of the subject and your philosophic insight are reflected in this book." etc. etc.

An Analysis of Bhagwat Geeta (1) Man's eternal relation with Godhead

(1) Constitution of all living entity. (2.11-30)

(2) Parts & parcels of Godhead (15.4)

(3) Compared with the Sun & the Sunrays. (2.24) 7.4-5

(4) Qualitatively one and the same (14.2).

(5) He begets all living being in the womb of Mother Nature (14.3-4)

(6) Nature & the living entities all are subordinate to Godhead (9.10)

(7) Godhead in His impersonal feature is all-pervading including the material nature and the living entities. (9.3-4)

(8) Nature means potency. Everything that exists is emanation of Godhead. (10.8-11)

(9) Godhead is omnipotent and therefore He is the master of all potencies namely the material, spiritual & marginal potencies. (8.22)

(10) Earth, water, fire, air, sky, mind, intellect and ego all products of material potency. (7.4)

(11) Living entities are products of spiritual potency. (7.5)

(12) Above these two potencies is situated the Almighty Godhead (7.6-7)

(13) As omnipotent Godhead is manifested as all pervading impersonal Supreme Truth in the manner described. (7.8-11, 13.13-17)

(14) The material nature is non-permanent. (8.19)

(15) The spiritual nature is permanent (8.20)

(16) The living entity is born of spiritual nature but it has the tendency to enjoy material nature. (13.21)

(17) The living entity & Godhead being qualitatively one both are called Purusha, the enjoyer and the nature is enjoyed by them therefore nature is called Prakriti. (13.17-20)

(18) Godhead is real enjoyer, but the living entity is the conditional enjoyer under the modes of nature. (13.29)

(19) The real position of living entity is therefore that of an enjoyed by Godhead or servitor of Godhead. (9.27)

(20) Forgetfulness of this real nature of living entity is the cause of his multifarious trouble (7.13-16)

(21) Godhead comes Himself or sends His confidential servants to

reclaim this forgetful living entities. (4.7-8)

(22) No one can know Godhead unless He explains Himself or He is explained by His confidential servants. (4.1-3)

(23) His descending or so-called birth is different from that of ordinary being. (4.5-6, & 9)

(24) Man's misidentifying himself with material nature is a malady of which fearfulness is born of. (4.10-11)

(25) His attempt to get rid of that fearfulness of survival by work, knowledge, or mystic power is always baffled. (4.16-18)

(26) Living entities seeks happiness by serving another living entity driven by a false desire of enjoyment. (7.20-23)

(27) When Godhead descends, the fools consider Him as ordinary man. (9.11-12, 7.24-25) x1

(28) Those who are only addicted to sinful or unlawful acts such foolish men of demoniac principles only do not want to serve Godhead. (7.15)

(29) Those who are law-abiding faithful men, they only revive their God consciousness when they are in difficulty, in need of money, or those who are inquisitive and aspiring after gathering knowledge. (7.16)

(30) God consciousness which is transcendental is never revived by dint of works, knowledge or mystic power but only by devotional service. (8.22)

(31) No one is debarred to approach Godhead; because simply by the will of approaching Him, one becomes at once purified. (10.30-32)

(32) The four castes are scattered all over the universe according to acquired qualities of the modes of nature (4.13)

(33) The Brahmins, the Kshatriyas, the Vaishyas, the Sudras (18.41-44)

(34) Any such man can attain to transcendental loving service of Godhead by his own occupation. (18.46-50)

(35) Under such transcendental mode only the ordinary workers,

salvationists or the mystics also can attain to Godhead. (Bengali handwriting)

(36) The result of work is to satisfy material needs, the result of knowledge is to attain salvation and the result of mysticism to see all-pervading Godhead in His localized aspect. All these can be attained indirectly by transcendental loving service only. (18.56-66)

(37) In all scriptures therefore the only one aim is how to attain Godhead who is Sree Krishna the Supreme Personality of Godhead. (4.11)

(37a) Godhead is both Impersonal and Personal. (13.13-17)

(38) Ordinary men without any knowledge of the Supreme Godhead (Sree Krishna) worship many others who are but materially empowered living beings in order to achieve quick success of their aspirations. (4.12 + 7.20-23, 9.23-25)

(39) Presence of Godhead is perceived impersonally in the material world but He is manifested in Person in the spiritual world. (7.24-28)

(40) In the material world, He is present impersonally as described in Bhagwat Geeta - (10.19-42, 11.9-50, 9.4-10)

(41) In the spiritual world He is Personally present, first as Paramatma (16.16-19) then as Bhagwan in the transcendental world (8.20-22)

(42) In the spiritual world the Absolute Personality of Godhead extends Himself as many personalities. (10.42)

(43) Those who are self-realised souls, they only can only see the Absolute Personality of Godhead when He descends Himself by His own internal potency. (9.13-14, 10.3, 10.9-11, 12.2)

(44) The Archa Murti is the transcendental and identical representation of the Absolute Personality of Godhead for the benefit of those conditioned souls who want approaching Godhead. (9.24-26)

(45) Matter is not therefore the ultimate cause of the universe. The ultimate creator is the powerful while the material world is the power

only. (9.10-12)

(2) Man's Duty Toward Godhead

(1) Every living entity being Godhead's parts & parcel it is everyone's duty to cooperate with Him. (7.3, 7.7)

(2) There are two types of living entities (a) those who are in the material world and (b) others who are in the spiritual world. (7.14-21)

(3) Those who are in the material world are subjected to threefold miseries inflicted by the material energy. (9.4, 15.7-10)

3a The spiritualists being complete harmony with the plan of God by cooperation

(4) The materialists are servant of passion and anger born of demoniac principles and are therefore punished by the External Energy of Godhead Maya (16.4-20 7.15)

(5) Such materialist when listens to the instruction of Godhead i.e. Bhagwat Geeta, attains to transcendental loving service of Godhead. (7.14 18.65-66) (16.19)

(6) The utmost important duty of humankind is therefore to cooperate with the Personality of Godhead. (9.24) (9.22) (8.15-16) (9.3)

(7) Good work, salvation by knowledge, or perfection by mystic powers are all subordinate to the transcendental loving service of Godhead. (see item 35 clause of 1st Chapter)

(8) Knowledge for salvation without attainment of transcendental loving service of Godhead is simply to accept unnecessary sufferings (12.5-12) (6.22)

(9) Real knowledge for salvation is as described in Bhagwat Geeta (13.7-11)

(10) Everyone, maybe he either Brahmin, Kshatriya Vaishya or Sudra or even less than a Sudra, must cooperate in the transcendental loving

service of Godhead. (18.41-48)

(11) Salvation is not attained simply by dry speculative adventures but by service of Godhead only. (14.22-24)

(12) Sri Krishna the Personality of Godhead is just like the sun. Therefore one is at once liberated from the nescience of matter as soon as he surrenders to Sree Krishna ([Bengali writing] 10.10-11)

(13) One should not desire to cooperate with Godhead conditionally for some material gain. (17.21-22)

(14) Even if one agrees to cooperate with Godhead conditionally for some material gain, Godhead not only does satisfy ones' material wants but also gradually takes him to higher life. (9.22, 10.3, 10.10-11)

(15) Such pure devotional service of Godhead is attainable by the association of saints. (9.13-14, 10.8-9)

(16) By the mercy of Krishna only one can attain to Krishna by such association of saints. (10.10-11)

(17) So if one develops the sense of associating with saintly devotees, he is blessed by Krishna. (8.35-40)

(18) Without associating with the saintly devotees no one can develop God consciousness. (13.7)

(19) Sri Krishna is the ideal saint, so one should approach Sri Krishna through His transparent medium (spiritual master) and thus Sri Krishna will reveal Himself. (2.6-7, 18.64-66)

(20) The last word of Sri Krishna is acceptable only to those who have undergone a transcendental training only (18.67-68)

(21) One who is thus completely purged of all vices only he can pin his faith in the last word of Sri Krishna (7.25-28)

(22) Such a pure-in-heart devotee is not only rare but is very much dear to the heart of Sri Krishna (7.19, 6.29-31)

(23) There are some typical signs on the person of such pure devotee of

Godhead to indicate his purity (12.14-20)

(24) In order to attain to this stage of devotional mode of service one should guard against such destructive habits as are described in Bhagwat Geeta (18.4-6, 9-10, 12-13, 18-19, 21-22)

(25) One can begin to practice such devotional services under a bona fide spiritual master and by doing so one can gradually revive his God consciousness even in this mundane world. (7.16-17, 6.3-8, 6.1, 5.21-22)

(26) God consciousness or transcendental loving service of Godhead is never imposed artificially upon any living being but it is inherent in him. It can be revived only by practice. (12.6-10)

(27) The general process is to approach first to the bona fide spiritual master. (4.35-43)

(28) Next stage is to worship Krishna by all means (3.3-35, 9.26-27)

(29) Next stage is to regulate habits, diet, practice fasting on special days such Ekadashi etc. (6.14-18)

(30) To practice equilibrium of mind so that one may not be disturbed by worldly gain or loss. (5.18-20)

(31) To practice concentrating one's mind only on Sri Krishna the Absolute Personality of Godhead but not to disregard other empowered living being known as Gods. (9.22-23, 3.30-32, 7.7, 9.34, 18.65, 10.6, 10.9, 11.55, 11.58, 11.65, 12.15)

(32) Of all such devotional practices, the most important is the association of saintly devotees, chanting the holy name of Krishna, to live in a sacred place, and to worship the Archa Murti of Sree Krishna (4.38, 12.55, 9.13-14)

(33) In course of practicing such spiritual training, if a devotee commits any mistake, Sri Krishna saves him from falling down. (Bengali writing)

(34) Salvation, knowledge, renouncement all such attempts are mundane-cum-spiritual attempts. One who practices pure devotional activity, all other qualities are automatically achieved. (Bengali writing)

(3) Man's ultimate necessity and perfection of life

(1) Somehow or other if a fortunate man gets the opportunity of associating with a saintly devotee, he gets the chance of hearing & chanting the holy name of Godhead. In such process, the devotee is liberated from all mundane influence and in such state of purity only one can be situated in the spiritual Nature. (2.39-53)

(2) The symptoms of such spiritually situated devotee are significantly manifested by the following signs (2.56-72)

(3) There is no need for unnecessarily observing austere penances for spiritual advancement. The spiritually situated devotee in all ranks of life is transcendental to material existence. (12.13-20)

45+34+3=82
x4
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[End of handwritten pages, final typed matter follows:]

(1) Sree Krishna the Absolute Personality of Godhead can be known through the transcendental loving service (18.55) (7.3)

(2) Real happiness is obtainable only through this transcendental loving service (18.66, 7.14, 7.28, 19)

(3) Man tries to remove his difficulties by work and when baffled in that attempt he tries to get rid of the material bondage by an exercise of the mental faculty. But real happiness does not lie either in the bodily or mental plane. (6.21-23, 3.41, 2.14)

(4) Bhagwat Geeta is the cream of all the vedas, puranas, upanishads and allied other scriptures. (4.1-3) and Sree Krishna, the Absolute Personality of Godhead reveals Himself as He is in the Bhagwat Geeta (15.15)

(5) Sree Krishna is recognized by Sri Arjuna as the Supreme Personality

of Godhead not only on the strength of the authoritative recognition of the great saints and sages (10.12-16) but also on his own transcendental personal experience as constant friend and companion of Sree Krishna (11.1-4)

(6) By the materialists Sree Krishna is perceived in Impersonal display of material energy (10.13-42)

(7) The whole material existence is maintained by His material energy (9.4-10) and He keeps his watch over it by His Plenary Portion known as Paramatma (15.12-17)

(8) Sree Krishna in His Personal feature eternally enjoys in the transcendental realm (15.6) (8.16) (8.20-22)

(9) Sree Krishna is perceived by the transcendentalists in His three transcendental features namely (1) impersonal Brahma, (14.27) (2) His Plenary Portion, Paramatma (15.17), and Purushottama the Supreme Personality of Godhead (15.18)

(10) Impersonal Brahma is His transcendental effulgence of spiritual ray (15.12) (14.27)

(11) Paramatma is His Plenary Portion who pervades the whole existence. (15.17) (18.61) (10.42)

(12) But Sree Krishna Himself is the Absolute Personality of Godhead (7.7)

(13) Sree Krishna can expand Himself both by His material, spiritual, marginal energies. By His material energy He creates this material world made up of earth, water, fire, air, sky, mind, intelligence, and ego (7.4). By His spiritual energy He expands Himself as Brahman, Paramatma and the Personality of Godhead as above mentioned and By His marginal energy He expands Himself as different living being (7.5) (14.3-4) (15.7)

(14) It is mistake therefore to conclude that material world evolves out of its own energy. It is the energy of Sree Krishna (9.4-10)

(15) Sree Krishna Himself or His plenary portion descends in this material world in different period in order to keep in order His creation

of material energy (4.6-9)

(16) Such incarnation of Godhead are innumerable but they are not created by man-made ideas. They are all described in the Scriptures as Vedas, Puranas etc (16.23)

(17) Sree Krishna appears Himself once in a day of Brahma the Lord of the universe (8.17)

Analysis of Bhagwat Geeta 1st Part: Man's eternal relation with God

First Chapter
Constitution of all living entities (2.11-30)

The physiological, anatomical or psychological analysis of the human body along with the advancement of human knowledge has not completely given us the desired perfection of knowing things as it ought to have been. The ephemeral study of physiological constitution of living entities is not all to know what a living entity is, and to speak pedagogically, about a subject of which very little is known, is not the business of a really man of knowledge. We speak loudly about the advancement of human knowledge both in the realm of art and science but we most childishly lament on matters which cometh and goes in the laws of nature. The living entity may it be in any particular form of material shape, is never a product of combining the eight elements of matter, neither the same can be manufactured in the scientist's laboratory by any amount of psycho-physical analysis of the living being. The living entity is therefore never born as is misconceived by human knowledge but be is eternally immortal for all the times namely past, present, and future. It is the material body that changes days after days and years after years or birth after births, as it is experienced in the general growth of a living body. After the birth of a living body in the womb of its mother, the living body grows days after days till it comes out of the womb and the child's body continues to grow from childhood to adolescent, adolescent to youth and from youth to old age. The changes that are visible on the human body never

become the subject of serious study for the scholar because every body knows it well that by the external changes of the living body—the living entity evolved in the body does not undergo any sort of change. That is the proof of eternity of living being. The child, even after his becoming a father of another child, remains the same child before his parents and the parents out of love and affection forget the fact that the body of the eternal child has gone many changes by that time. The parents know well that their child is their infinite for many changes in the physical body, and these facts prove without any doubt that the living entity is distinct from the physical body. As such when the living entity leaves off an old and unworkable machinery of physical body, no sane man laments over it as the parents do not lament over the various changes over their child's body.

The feeling of pains and pleasures due to physical changes in the atmospheric nature does not affect the living entity in his pure consciousness. The impure consciousness of the living entity by its misidentification with the physical body obliges him to become subject to such feelings of pains and pleasures and the human being who is on his onward march to self-realization may not bother much with such material pains and pleasure. An avowed determination to eliminate material pains and pleasure is therefore a kind of lunatic effort and one who is sober and thoughtful mitigates such feelings of pains and pleasure in a point of making the best use of a bad bargain. The lunatic mode of civilization which seeks after maximum amount of material comfort is therefore doomed by the laws of nature and a self-realized soul is never affected by such mode of a false civilizing process covered by polished brutalism. The sane and self-realised soul has analysed that the soul has nothing to do with the material body and mind. The soul is always different from these two gross and subtle matters. The soul contacts these matters out of his own will, enters into the matter by his law of 'karma', develops the body and mind in course of time and when the same material coverings become unworkable in the long run, the soul leaves the body. As such the soul is independent of them. The feelings of pains and pleasure in contact with the material body and mind is due to his impure consciousness. As the soul is never manufactured by the combination of all material elements both gross and subtle it is absurd to think that the soul has anything to do with such matters. In other words the material things both gross and subtle are always

different from the soul. The matters can never therefore satisfy the eternal needs of the soul at any length, neither can the soul derive any amount of relief from his association with the gross and subtle matters.

The soul is the sample of Godhead. Qualitatively there is no difference between the soul and the supreme Godhead. Godhead is of the same spirit as the soul is. One renowned reformer of Indian culture perceived that we can know Godhead by knowing the living men moving about us. He was right in this sense that we can know Godhead by knowing the constitution of the soul which is qualitatively non-different from Godhead. The soul is the minute particle or atomic existence of Godhead. Godhead is all-pervading throughout the creation and similarly the soul is also all pervading throughout the whole body. Spiritual experts have measured the size of the soul as small as one ten thousandth part of the top of an hair. Thus its measurement is still more finer than the finest atom. But because it is the particle of the Supreme Almighty Godhead, its power is also proportionately more comprehensive than any material force. The extensive power of the soul maintains the material force of psycho-physical combination. Just as a grain of deadly poison can kill a gigantic material body, so the minute particle of Godhead known as spirit soul can maintain, develop and prolong the duration of life of material body. No material power therefore can do any harm 'to the soul because it is made of no material elements but it is made of the same spiritual ingredients as Godhead is made of. The material body is perishable but the soul is imperishable and practically immeasurable.

When we say that such and such man is dead or killed by such and such man, we must understand that the name designated to such and such man is never meant for the soul of the man. The soul can never be named because nobody can see him with material eyes. So all designation that we enjoy during the duration of our life is meant for the body and not for the soul. The designations and titles are all in relation to the body are with the distinction of the body. The soul is undesignated and unaffected. Therefore it is due to ignorance only that we designate a living man and perpetrate the dead body's memory in statue, stones all but falsely.

The soul is therefore neither born and nor killed. It does not take its birth neither it dies. Neither it was ever born before nor it shall be ever born in future. It is transcendental to the measurement and limitation of material

time, past, present or future. It is ever existing permanent thing as the Godhead Himself. And because it is not made of any material elements the soul is ever fresh although it is older than the creation even. It has no decay, no old age and no destruction even after the destruction of the designated body in which the soul is [omitted]. This is the fact but generally people is bewildered regarding the constitution of the body and the soul.

The conclusion is, according to Bhagwad Geeta, that the soul, which is the Lord of the body, is ever existing permanent and immutable. It changes the body only like one changes his dress and to distinguish it from matter it is negatively [omitted] as non-destructible by any weapon, non-inflammable by any fire, non-moist able by any water and non-evaporable by any air. In other words it can never be cut into pieces, can never be burnt, can never be moistened nor can it ever be evaporable. It is so permanent that it can go any where and everywhere as it desires and as such the soul exists in different forms all over the universe even in the sun. The soul being unaffected by fire, there is no reason to disbelieve that living entities cannot live in the sun. Nothing can destroy its permanency and therefore eternal. In order to establish its eternity, the Bhagwad Geeta has repeatedly stressed on the point once, twice and thrice.

This soul is the part and Parcel of Godhead

Every living entity being the part and parcel of the Supreme Godhead it is quite unnatural that they should live in this material world. The living entity's struggle for existence in the material world is a wrong struggle because the spirit soul cannot by happy by any amount of material pleasures. The basic principle of present day civilization is to enjoy and exploit the material world at the highest possible degree. That is a wrong civilization. The fifteenth chapter of Bhagwat Geeta denounces this tendency of material civilization. This material civilization is compared there with a banyan tree which has its root upwards and branches and leaves downwards. The highest plane of this universe is known as the 'Brahmaloka' wherein lives the creator of this universe namely Brahma. Brahma being the root of this creation other lower planes which are called Jana, Tapa, Swarga, Bhuba and Bhuloka are but different branches of the tree going downwards. Those who know nothing

except struggling hard for existence cannot know also the beginning or end of this banyan tree of universe.
The branches of this tree are spread all over the universe according to the modes of Nature. The three modes of nature namely goodness, passion and ignorance are the three dominating principles of Nature. As such those (souls) who are in the mode of goodness are found as powerful gods, those who are in the mode of passion are found to be powerful worker [omission] of the world and those who are in the mode of ignorance are found as uncivilized brutes, animals and similar lower grade forms of life. So the spirit soul is moving all over the tree without knowing how to get rid of the tangle of the tree. The speculators or the empiric philosophers may go on speculating in a speed like that of the wind or the mind and that for millions of years together, still they cannot know where is the beginning or end of the universe. If therefore the living entity wants to get free from the entanglement of this huge banyan tree he has to learn the tact from Bhagwat Geeta. The root of the tree has to be cut down by the sharpened weapon of non-affection. The real [omission] is he therefore who has surpassed the affection for this material world. Paid philosopher can only speculate but they cannot show us the way to get out. If therefore any body wishes to return to the kingdom of God the right place of happiness for the soul proper, one has to surrender unto Him from whom everything has emanated. And by returning to Him nobody has to come back again in this unhappy material world. The primary qualification for entering into the kingdom of God is to shun in the very beginning variety material knowledge to be one from the illusion of material civilization. Some persons can only transcend the affection of worldly pleasure and happiness and are therefore liberated persons. They can only understand in full knowledge how to [omission] from the false struggle for existence and they can survive only as the fittest persons.
The kingdom of God, as we can know from Bhagwat Geet, is not illuminated by the sun or moon like this material
world. The kingdom is self-illuminated and whoever shall go there can enjoy ever increasing happiness. The soul when he, mistakably, [omission] himself as the product of the material elements he is at once in bondage of the modes of nature. But as soon as he realises his own self as spirit he at once enters into the kingdom of God even in his present tabernacle. The affect for material pleasure is the root cause of material consciousness. One has to learn therefore

the spiritual art for not being affected by material pleasure. The highest and grossest type of material pleasure is sexuality and one who has become to control the sexual appetite is on the road to the kingdom of God.
Therefore the living entity although he is part and parcel of Godhead, he is thrown into material existence due to his desire to enjoy the material world by his material and the sense organs.
It is the desire for material enjoyment that carries the soul from one body to another. It is mistake to think that the soul after his so called death i.e. after giving up this material body when it is unworkable, the soul is made liberated. He carries his desire with him after leaving this body and as the air carries the flavor good or bad so the soul carries with him the flavor of his present desire to another body. When he gets another body or transmigrates into another material body according to the flavor of his past desires, he develops synthetic body with suitable ears, eyes, hands, tongue, nose and other sense organs in 84 lakhs of life so that he can enjoy the material world according to his developed desires. It is therefore the desires that we have to rectify in order to enter into the kingdom of God. Those who want to enter into the kingdom of God can do so without any difficulty and those who do not went to enter there may remain here in this material world perpetually. That is the position of the soul proper. The foolish persons only do not desire to enter into the kingdom of God because they are so dumb that repeated miseries of the material world cannot bring them any good sense. Because such foolish persons are devoid of sight transcendental they cannot see to the threefold miseries of the material world.
The 'yogis' especially the 'Bhaktayogias' can understand the real position of the soul and therefore they do try to know further about it. But yogis who take to the process for some material gain are impure souls and by their yogic process they can improve their material position only without entering into the kingdom of spirit.
The gross materialists shall argue that they have no information of the kingdom of God and therefore they have no interest for it. But still they cannot explain the sun, the moon or the fire that illuminate the material world. The material world by constitution is dark. It is the sun, moon or the fire that illuminates it. And any sane man even among the gross materialists will I surely know that the light that comes from the sun, moon or fire are only rays of spiritualism. That is what is explained in the Bhagwat Geeta. The

power that hangs the huge planets explained away by material scientist as law of gravitation but it is the sample of spiritualism. The power that generates the potency of [omission] in contact with the rays of the moon, is also spiritualism. The power that dominates in the stomach for digesting all kinds of food and drink is also spiritualism. Thus the spiritualism or the internal potency of Godhead is overcast all over the material world and the gross materialist (who under the external potency of God) may take hints from all these what is the kingdom of God and how He works. Unless Godhead would not have lived in the heart of every living body, the soul would fail to do work according to his past desire by remembrance. After the annihilation of the body of the soul, it forgets all about his past life. But it is Godhead only who makes him able to do according to his past desires. So Godhead is not only all pervading impersonal Brahma but He is also localised Godhead or Paramatma within the heart of all living entities. The personality of Godhead or the Purshotam is the primeval case of Brahma, Paramatma, and the individual soul and one who knows Him, knows everything well.

Godhead is the sun and individual souls are His rays

In Bhagwat Geeta (Ch. VII/4-5) the living entities are described as superior nature of Godhead and the material elements are described as His inferior nature. Living beings even up to the consciousness of human being or up to super consciousness of demigods are all of the same superior quality nature of Godhead but they are never equal to Godhead. God is one without a second but the living entities are innumerable. The sun is one but the particles of the rays of the sun are innumerable. Qualitatively the sun and its rays are the same but quantitatively the particles of sun rays and the sun itself are vastly different. Similarly the supreme Godhead and the living entities are not one and the same quantitatively although they are one and the same qualitatively. Nobody can challenge the greatness of Godhead and thus the living entities are always subordinate to the will of God. The material world is the product of inferior nature of Godhead while the spirit world and the spirit soul are the product of His superior nature. He is thus owner of the two different natures and is the original primal cause of [omission]. Nothing is greater than the greatest of all and everything that be rests on Him like the pearls worn and set on the existence of a thread.

When the superior nature of Godhead i.e, the living entities are overwhelmed by the inferior nature - matter - just like sometimes the rays of the sun is overwhelmed by a curtain of mist, at that time only the super-consciousness of the living being is mystified. In this state only the living being cannot know that he and God are of the same nature. This realisation of superior nature is sometimes miscalculated identifying the living entity with Godhead. This misidentification of Godhead with living being put forward by the Mayawad school or by the empiric philosophers has created a havoc in the right approach to Godhead. When this process of philosophising is [omission] people gradually become atheist. Acharya Sankar enunciated this illogical theory and Mayavada and it is most unfortunate that people now misinterpreted this Mayavada of Shankar without any end and the whole world is now practically Godless human forms.

They should know from the Bhagwat Geeta (ch.VII/3-4) that the mother nature (material or spiritual) is the womb of all living entities and Godhead Himself is the begetting Father.

He is not only the monopolised Father of the human being but He is also the Father of all other living beings. There are eighty-four lakh of different varieties of forms of living being and we can know that for all of them the Supreme Father is Godhead and the mother is Nature. So Godhead, living entities and the material nature all are in a family way. When we know the inter-relation of these three, then only we can attain to pure knowledge.

All classes of people are not very much anxious to realise the truth of universal brotherhood which has become [omission] term. The process of universal brotherhood will remain for ever [omission] if we do not come to know the constitution of the living entities, the material nature, the spiritual nature and above all the Supreme Godhead.

Out of hundreds and thousands of ordinary men some only try to purify life into perfection and out of thousands of such purified perfect human beings only a few can know Godhead as He is.

A strong desire to establish peace of the world with basis of universal brother-hood advocated by so many leaders will never be fulfilled if we are unable to …

Viraha Astaka

Eight Prayers in Separation From My Spiritual Master
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
December 1958

Translated from Bengali into English by Daśaratha-suta dāsa

First Octet
The Flood of Krsna Prema

1) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this anniversary of your separation I am utterly despondent.

2) "The ocean of mercy was previously held back by a dam, but Lord Nityananda personally cut a channel in it and thereby released the outpouring flood of pure ecstatic love of God. " (from Locana's dasa's song Nitai Guna mani)

3) Those devotees to whom the responsiblity was given to continue spreading this flood of love somehow became overpowered by Maya and were thus reduced to simply performing ritualistic Hindu ceremonies for the benefit of the materialists.

4) Lord Nityananda's inundation of prema was thus completely stopped by those known as jati-gosai (caste gosvamis) But then you personally came, O Master to open wide the floodgates once again.

5) Again you engulfed everyone in the deluge of pure divine love—even such a low, wretched, fallen and sinful soul as myself.

6) On the strength of Lord Caitanya Mahaprabhu's command you sent all of your servants as spiritual masters, going from door to door, just to deliver the fallen souls.

7) The devotees were enthusiastically preaching everywhere—from the oceans to the Himalaya mountains, But now that you have gone from our midst everything today has become very dark.

8) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent.

Second Octet
The Merciful Flood Has Been Stopped

1) Just as Advaita Prabhu had prayed fervently and thus induced Sri Gauranga to descend, so did your father, Bhaktivinoda Thakura, pray for you to incarnate.

2) Due to Bhaktivinoda's eagerness, O Master, you came and proclaimed to everyone that India is the most holy land of the Lord's divine pastimes.

3) "One who has taken birth in this land of Bharata-bhumi (India) should first make his own life successful and then work for the benefit of all other people" (*Cc. Adi* 9.41)

4) This is the most significant message of Lord Caitanya that you boldly preached everywhere. But now in your absence, O Master, everything has fallen into darkness.

5) The overflowing ocean of your compassion has once again been dammed up. This makes me feel as if a spear of great misery has indeed pierced my heart.

6) Without Caitanya Mahaprabhu's message being spread there is only confusion and upheaval in the movement. Seeing this situation, all the Vaisnavas are also feeling overwhelmed with the pangs of your separation.

7) The spirit souls have once again been captured by Maya and plunged into absolute darkness. Desperately searching for relief, they are simply perishing in a fathomless ocean of anxiety.

8) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent.

Third Octet
Practical Chanting and Preaching

1) You instructed everyone you met to chant the holy name of Lord Krsna. You showed the example of continually reciting the maha-mantra into their ears.

2) You empowered everyone with the qualification to further distribute that holy name But now, by the influence of Maya, there is only darkness on all sides.

3) The souls who are truly attached to worshiping the Lord always sing and dance in joyful sankirtana. Following in the footsteps of their spiritual master, they deliver the whole world.

4) But those who have no such qualification perform nirjana bhajana or so-called confidential worship in a solitary place. Thus acting whimsically, all of them actually remain absorbed in personal sense gratification.

5) [As stated in the Srimad Bhagavatam 10.33.30]: "An ordinary soul should never imitate the activities of the Supreme Lord, even in his mind." According to these instructions in devotional service, the unqualified imitators are ruined.

6) You preached "utility is the principle"—that is, one should act without attachment and use anything that is deemed appropriate in the devotional service of the Lord.

7) In such detached devotional service to Lord Krsna there would be a temple established in every house But now just the opposite situation is apparent everywhere.

8) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent.

Fourth Octet
The Essential Purport Neglected

1) Everything regarding material prosperity as well as mystic perfection is fully present in your transcendental message: "Because the residents of Vraja have life, therefore they engage in preaching work." (Dusta Mana verse)

2) The "resolute intelligence" ("vyavasayatmika buddhi") explained by Srila Visvanatha Cakravarti [in his commentary to Bhagavad Gita 2.41] is now spoiled since your disciples have become ensnared in the bewildering noose of Maya.

3) Those disciples who were irresolute in performing devotional service according to your instructions have now divided your mission in many factions. It appears that the tigress of ambition for material names and fame has appeared and personally provoked this upheaval.

4) The essential purport of your message obviously did not enter their ears. O where will I get the strength to perform this hari-nama-sankirtana?

5) To chant the holy name of the Lord is the explicit command of my worshipful spiritual master. I could never honestly neglect that order

6) Your greatest acclaim is that you propagated the topmost religious culture Anyone who accepts the holy name from you becomes spiritually qualified.

7) If all those who attained this qualification were to go out and make disciples then the miserable conditioned souls would all be delivered from this world of birth and death.

8) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent.

Fifth Octet
The Disciple's Empowerment is Lost

1) The greatest mantra of all, consisting of thirty-two letters, is: Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare People who are possessed by gross foolishness refuse to chant it.

2) Your so-called disciple, the jackal named Ananta Vasudeva, disobeyed your final instructions to keep the mission united, and thereby created a scandalous

fiasco. The result of this philosophical deviation is evident to this day as imitative sahajiyas are being worshiped as gurus in your temples.

3) Is there a single temple to be found where your instructions are still being followed? As it is said: "punar musiko bhava"—Everyone has "again become a mouse."

4) The lion's food has been stolen away by the deceptive tricks of the jackal Now caught in Maya's mighty clutches everyone is reduced to wailing and weeping.

5) O Master! If your are merciful to us one again, then even though we are trapped here on the shores of the ocean of death, we will finally behold a change for the better.

6) Then once again we can blissfully remember the holy name of Krsna, and once again we will have firm faith in your "Vaikuntha messages."

7) Once again you will make us dance in the pure holy name of Krsna. thus you will personally dispel all this confusion caused by Maya.

8) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent.

Sixth Octet
The Preaching Mission is Scattered

1) "Continue dancing, singing and performing sankirtana in the association of devotees." (Cc. Adi 7.92) These words spoken by Sri Caitanya Mahaprabhu are especially nectarine.

2) If we have complete faith in these instructions given by you, our spiritual master, then in the performance of sankirtana actual love for Krsna will be aroused in us.

3) Without love of God, our tiny intelligence only becomes entangled in the network of Maya's delusions Because no one actually attained prema, now there has been great upheaval in your mission.

4) The whole world has become filled with impersonalists, and the Vaisnavas have given up the work of preaching that was entrusted unto them and have simply gone off to perform solitary worship.

5) The Vaisnava's were famous as "patita pavana" (deliverers of the fallen) but now this title has fallen into disgrace. Countless numbers of your disciples have been forced to leave your movement.

6) At such an inauspicious time, O Master, what can be done to repair the damage that is done? The beautiful garden that you had so carefully planted is now parched and withered away.

7) O Master, please awaken some good intelligence in this insignificant disciple of yours so that my firm faith in your transcendental message may increase more and more.

8) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent.

Seventh Octet
Distributing the Pure Devotional Process

1) The most magnanimous incarnation of the Lord is Sri Krsna Caitanya. Distributing the process of attaining love of God by chanting the holy names of Krsna, He thus blessed the entire universe.

2) O Master, you are the personification of the transcendental message of Lord Caitanya. You are the distributor of that message to every town and village.

3) You sent your devotees to preach in the faraway lands of the Western countries, and you personally traveled all over India, even to the South.

4) You preached the pure philosophy of Lord Gauranga in such a way that intelligent persons could understand. And you showed such great concern, O Master, in convincing all you adversaries!

5) Lord Gauranga used many tricks just to engage the conditioned souls in devotional service, and you have also understood how to use all those tricks perfectly well.

6) You understood time, place and circumstance, and utilized everything as a strategy for preaching. Although observing your activities with their very eyes. those who are blind like owls and other creatures of the night could not see your true purpose.

7) What will the Auls and the Sahajiyas and the other nonsense groups ever understand? And what will the sheep-like common people or dry logicians ever understand?

8) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent.

Eighth Octet
If Only You would Come Again

1) Lord Caitanya's method of devotional service is not performed in solitude. You preached this again and again to your own devotees.

2) Just as the Lord delivered Jagai and Madhai out of His own causeless mercy, you explained to everyone that this same method of preaching work has to go on.

3) The world has now filled up with many Jagais and Madhais to deliver. Everyone is anxiously looking down the road waiting for Caitanya-Nitai to come to their rescue.

4) If, at such a time as this, you were to personally return to this world and once more preach about all these things the way you always used to do

5) If there were enthusiastic preaching activities again taking place in every direction, then all the people as before would be stirred up in blissful excitement.

6) Your profound shouting would cause the demons and atheists to flee, and your narrations of Lord Caitanya's message would fill the hearts of the innocent souls.

7) Again the whole world would be excitedly bustling with good tidings; but as it is, in your absence now there is nothing of value anywhere.

8) O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent.

9) O Master! My heart is broken in your absence. This disciple named Abhay has hereby revealed only a small token of his wretched agony of separation.

THE REAL PEACE FORMULA

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

I. The Real Peace Formula

Every living entity is searching after peace. Everyone, from the aquatics to the highest form of human being, from the ant up to Brahma, the first creature of this universe, is searching after peace. That search is the main objective of life, and it constitutes the very struggle for existence. Lord Chaitanya Mahaprabhu said that the only peaceful man is he who is in full Krishna consciousness, for he has no demands. He is *akarmi,* which means he does not suffer the reactions of his activities, that he has no desire, is self-sufficient and has nothing to ask. Such a person, fully situated in Krishna consciousness, is completely peaceful.

Everyone else falls into three other classes—*bhuktis, muktis,* and *yogis*. The *bhuktis* hanker after material happiness and enjoyment. These are the people who want to eat, drink, be merry and enjoy a life of the senses. There are different modes of enjoyment according to the body, and people are searching after sense enjoyment on this planet, on other planets, here, there, and everywhere. The main objective of this pursuit is simply to gratify the senses. Such are the *bhuktis.* The next class, a little more elevated, is the *mukti* class, those who, fatigued and frustrated by sense gratification, desire liberation from material entanglement. These Salvationists, however, also have some

desire—the desire to be free from this material entanglement. The *yogis,* the third class, are busy searching after mystic perfection. There are eight kinds of mystic perfection which grant one the ability to become smaller than the smallest, heavier than the heaviest, lighter than the lightest, etc. Ordinary persons who are after sense gratification, and those who are Salvationists, and those who are after mystic perfection—all have some demand. This is not true of the devotees, however. They have no demands because they simply want to serve Krishna. They are awaiting the order of Krishna, and that is their satisfaction. If Krishna tells them to go to hell, they are prepared to go, and if He says, "You come to me," they are also prepared to go. Because they have attained the perfect ional stage, they have no demands.

It is because we are in material bondage that we have so many demands. The masses of people simply want sense gratification, and those who are a little more advanced want mental satisfaction, and those who are even more refined strive to show some magical power in this world. All of these are in material bondage in different ways. Therefore a person who is Krishna conscious prays to the Lord: "My dear Lord, when shall I be fully absorbed in Your thoughts or Your service? When shall I be simply conscious of You and free from all mental demands?" Being absorbed in the thought of Krishna is not simply being absorbed in some abstract, concocted speculation. It is actual meditation on the Supreme Person that is indicated. By such meditation, all mental concoction and desires are completely eradicated.

At present we are hovering over the mental plane. The mind is constantly driving us to go here and go there, and it is to our benefit that we stop taking dictations from it. In order to do this, we have to establish ourselves in our constitutional relationship with Krishna as His servant. "I shall simply be Your eternal servitor," we should think. "And I shall be very cheerful, for I have my master." Those who are not in Krishna consciousness are guideless, and because they are their own guides and are uncertain, they are always fearful. A person who is in Krishna consciousness, however, has the advantage of having this supreme guide; therefore he has no fear. As long as a child is under the care of his parents, he has no fear, but as soon as he is free of them, he finds so many impediments. When we engage in Krishna consciousness one hundred percent, we will immediately become very peaceful, for we will immediately gain liberation from all mental concoctions.

For this reason Chaitanya Mahaprabhu says that those who are in Krishna consciousness are actually peaceful because they have no demands. Those who are after sense enjoyment, salvation and yogic mystic perfections are all always full of anxiety. As long as one is full of anxiety, he should know that he is still under the grip of material nature, and as soon as one is free from all anxiety, he should know that he is liberated. Fears and anxieties exist because we do not know Krishna, the Supreme Lord, the supreme controller. Instead, we ascribe to other conceptions and are therefore always anxious.

Yet there are many difficulties which arise when we begin to take to Krishna consciousness. For example, Prahlada Maharaja, although five years old and a pet child, found that his father became his enemy and tried to kill him just because he was a devotee of the Lord's. This is the way of the world; as soon as one becomes a devotee of the Lord, he finds so many obstacles presenting themselves. But one should be assured that these obstacles will not be serious hindrances or impediments on the path. Despite all obstacles, we should always be personally prepared to become Krishna conscious, otherwise we can only turn to the kingdom of *maya,* illusion. *Maya* will try to defeat us as soon as she sees that a living soul is leaving her grip, but as soon as we become Krishna conscious and fully surrender unto the Supreme Lord, we have nothing more to fear from this illusion. Therefore the Krishna conscious person is a perfectly peaceful person.

Everyone wants peace in the world, but no one knows how to attain it. The defect in the philosophy of the peace marchers was noted by the Archbishop of Canterbury when he said, "You want the kingdom of God without God." If we at all want peace, we have to understand that peace means knowing God. This is stated in *Bhagavad-gita.* Unless we are in touch with the Supreme Lord, Krishna, we cannot have peace, for this is the real key to the peace formula. The real peace formula is that one must know that God is the proprietor of all this universe, including the United States, Russia, China, India, etc. Because we claim that we are the proprietors, there is fighting, discord and disagreement. In such consciousness, how can there be peace? We first must accept the fact that God is the proprietor of everything and that we are simply guests on this planet for at most one hundred years. We come and we go, and while we are here, we are absorbed in the thought that "This is my land. This is my family. This is my body. This is my property." We do not stop to consider

that when there is an order from the Supreme, we will have to leave this home, body, property, family, money, bank balance, etc. Our position has to be totally vacated. When material nature takes us in her grip at death and offers different kinds of bodies, she says, "Now my dear sir, you accept this body." In this way we are forced to accept an American body, Indian body, Chinese body, cat's body, dog's body, etc. We're not even the proprietors of these bodies, yet we are claiming to be these bodies. This is all due to ignorance. In such ignorance, where is the possibility of peace? Peace can only be had when we understand that God is the proprietor of everything. Our friends, family and relatives are guests of time. When we accept this knowledge, we will have peace.

We are searching for a friend to give us peace and tranquility, and that friend is Krishna, God. If we would just make friends with Him, we will find that everyone is our friend. God is situated in everyone's heart, and if we make friends with Him, He will dictate from within so that we will be treated in a friendly way. If we make friends with the police commissioner, we will receive some advantages, or if we make friends with the president, so many people will be our friend. Similarly, if we make friends with God, everyone will be our friend. If everyone understands that God is everyone's friend and that He is the supreme proprietor, the world will become peaceful. This is the verdict of Lord Chaitanya's.

In *Bhagavad-gita, Srimad-Bhagavatam, Chaitanya Charitamrita* and in all other Vedic literatures as well as in the literatures of all other religions, this very fact is presented: God is the proprietor, and He is the only friend. If we simply understand this, we will have peace, for this is the perfect peace formula. But as soon as we encroach on God's property, claiming it to be our own, there will be police action taken in the form of material nature, which will inform us that we are not the proprietors. We can only have what is allotted by God.

Our only business is to elevate ourselves to perfect Krishna consciousness and nothing more. If we deviate from this law, or if we don't accept this principle, or if we want to enjoy more, then we will have to suffer. There is no question of forgetting, for those who are in Krishna consciousness know nothing but Krishna. Therefore Lord Chaitanya says that one who is Krishna conscious has no demands and is at peace. This is a fact, for actually only those

who are Krishna conscious are peaceful and unafraid. They are neither in heaven, nor in hell, nor anywhere else, for they are always with Krishna. Consequently wherever they remain is Vaikuntha. Krishna is never lost to them because He resides everywhere as Paramatma, the Supersoul in the hearts of all living entities. We should be careful to understand, however, that although Krishna lives within the heart of the hog, He is not being subjected to the punishments of a hog. The Lord and His devotees are always transcendental to the modes of material nature. Lord Sri Krishna Himself as Lord Chaitanya Mahaprabhu, seeing the pitiable condition of the general populace in the present day, directly distributes love of Godhead, and He distributes it freely due to His compassion for the suffering living entities.

Yet although love of God is being given freely and easily, people do not care for it. Guru Maharaja Srila Bhaktisiddhanta Saraswati used to say that if we take a *langera* mango, which is the highest quality mango in India, very costly, sweet, and tasty, and go from door to door and try to distribute it freely, people will doubt: "Why has this man brought this *langera* mango? Why is he trying to distribute it freely? There must be some motive behind it." Similarly, Lord Chaitanya Mahaprabhu distributes this Krishna consciousness freely, but people are so foolish that they think, "What is there to simply chanting Hare Krishna? This is meant for the foolish who cannot speculate and who do not have any higher standard of knowledge." But factually this is not the case. In *Bhagavad-gita* it is said that out of millions and millions of people, only a few are so fortunate as to be interested in Krishna consciousness. We should not neglect this information, for it is very rare. If we prosecute Krishna consciousness, our lives will be successful, and our mission of human life will be fulfilled. The gift of Krishna consciousness is very valuable and very rare. Of the innumerable living entities who are wandering and transmigrating in the 8,400,000 species of life, he who takes to Krishna consciousness is most fortunate, for he has found a great spiritual treasure.

Sometimes devotees of the Lord go from door to door as beggars. This is the custom in India, where *sannyasis* in the renounced order often go to a householder's door to beg. These *sannyasis* are very well received, and they do not ask for anything in particular but for whatever one can afford. If one simply offers a chapati to a pure devotee who comes to his door, he is made spiritually rich. When one is advanced in spiritual wealth, he offers a good

reception to devotees, as far as possible. According to the Vedic system, even if an enemy comes to one's home, he has to be received in such a way that one will forget that he is an enemy.

If by chance we receive training from a teacher who is a saintly person and a pure devotee of the Lord, by such contact we become pure. Therefore Lord Chaitanya Mahaprabhu says that the fortunate person who has had some spiritual asset in his past dealings will seek the association of pure devotees. The seed of Krishna consciousness is received by the mercy of the *guru,* the spiritual master, and by the mercy of Krishna. When the spiritual master and Lord Krishna will that a person become Krishna conscious, the seed of Krishna consciousness very nicely fructifies. When one's spiritual assets make him so fortunate that he becomes spiritually enlivened, he meets a bona fide spiritual master. By the grace of that spiritual master he can receive the seed of Krishna consciousness. That is the result of his inner urge, his questioning: "Where can I get this association? Where can I get this awareness?"

Krishna is within us, and as soon as He sees that we are very sincere, that we are seeking, He sends a bona fide spiritual master. By a combination of Krishna and the spiritual master, we receive the seed of Krishna consciousness. The seed is there constitutionally. If we have a very nice seed of a rose bush, what is our duty? Are we to lock it up in a safety vault in a bank? Our duty is to sow it in the ground. The seed of Krishna consciousness must be sown within the heart, not within the earth, but within our very selves. And after sowing the seed we must pour a little water on it, and that water is *sravanam kirtanam,* hearing and chanting. Once the seed is sown within the heart, we only have to pour a little water on it to make it grow.

It is not that we reach any stage in spiritual life where we will no longer have to hear or chant. This process goes on continuously. As with any plant, if we stop pouring water on it, it will dry up and not produce any fruit, so the plant of Krishna consciousness must be constantly watered by the process of hearing and chanting. *Maya* is so strong, so powerful, that as soon as she sees an opportunity she will at once try to dry the plant up. But by the process of pouring on the water of chanting and hearing, the plant of Krishna consciousness grows unlimitedly. There is a limit to the growth of every plant that we see; it grows, grows, and finally reaches a point where it stops. But the plant of Krishna consciousness grows in such a way that it does not rest in any

part of the material universe because a Krishna conscious person is not satisfied with any planetary facility in any part of this material universe. Even if we offer a devotee a place in Siddha Loka, where the inhabitants are so powerful and elevated that they can fly in the sky without airplanes, he will not be satisfied. The plant of Krishna consciousness does not stop at any planet in the material universe but penetrates the covering of this universe, and even after reaching the causal ocean continues to grow. Even when it reaches the spiritual sky it is not satisfied with any Vaikuntha planet but continues to grow to enter into the highest planet of the spiritual sky, known as Krishna Loka. This planet is shaped just like a lotus flower, and it is the supreme abode of Sri Krishna, the Supreme Personality of Godhead. It is there that the plant finds Krishna's lotus feet and rests. As soon as the plant of Krishna consciousness captures Krishna's lotus feet, it takes shelter saying, "There, I have finished my journey. Let me expand and bare fruit here." In this way we come to enjoy Krishna's association. In this position, the devotee attains the perfection of peace.

II. Hearing, Chanting and Serving

Most people encounter difficulties in their search for peace because they have failed to control their minds. The nature of the mind is that it is very flickering; it accepts some things and rejects others. Consequently the mind is never at peace. One minute we may decide to do something, and at the next minute we may reject the idea. In this way we try to be satisfied by pursuing so many different paths of action. The principles of religion aim at controlling the mind. Only in the human form of life can we take to these religious principles, for in animal society there is no question of acting in accordance with religious principles. In Hinduism, Mohammedanism, Sikhism, Judaism, Christianity, etc., the basic principle of yoga, which is mind control, can be found.

Of all the senses, the mind is the most important. It is the center of all senses. The body is a combination of senses, and if the mind is disturbed, the senses cannot act. If a man's mind is in disorder, a man is called mad because

the man cannot use his senses properly. He cannot think properly, feel properly, nor act properly.

Some five thousand years ago there was a great meeting of sages at Naimisaranya, in India, and Suta Goswami, who was presiding over the assembly, spoke to the great sages about satisfying the mind. He said that if we want to satisfy the mind and actually attain to peace, we will have to take to the transcendental process of Krishna consciousness. Essentially this process is a process of rendering service.

It is the nature of man, or his *dharma,* to serve. Service is not only characteristic of man but of all other living entities as well. We often see animals serving their cubs, or ants serving their community, or bees serving their hives—that spirit of service is characteristic of all. We render service either out of a sense of love or a sense of superiority. No one can claim that he does not serve anyone. We must be serving, and Lord Chaitanya Mahaprabhu points out that it is the prime duty of all living entities to understand that their position is to serve God. That is our real *dharma,* our real constitutional position. We are eternal servants of God, and therefore we cannot possibly escape rendering service. If we are not serving God, we are rendering service to our personal selves, to our bodies, to our families, to our society, community, or nation. Just as liquidity is characteristic of water, or sweetness is characteristic of sugar, so service is the characteristic of the living entity. It is the basic ingredient and cannot be taken away. In chemistry certain characteristics are understood to be intrinsic as far as certain chemicals are concerned. We have to understand that the *dharma* of service is intrinsic for the living entity.

When the word *dharma* is translated into English, it is often described as a kind of faith, but in Sanskrit the word *dharma* does not mean that. *Dharma* refers to the inherent characteristic of a particular thing, that which cannot be changed. A man's faith can be changed—today one can be a Hindu and tomorrow a Christian. The essential characteristic of service, however, cannot be changed. This service is the perfect characteristic of the human being. It is transcendental, not material. Transcendental refers to that which is beyond this material conception, beyond the material energy. In *Bhagavad-gita*, Sri Krishna speaks of His material and transcendental energies in this way:

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahamkara iti 'yam me
bhinna prakrtir astadha

apare 'yam itas tv anyam
prakrtim viddhi me param
jivabhutam mahabaho
yayedam dharyate jagat

"Earth, water, fire, air, ether, mind, intelligence, and false ego—altogether these eight comprise My separated material energies. Besides this inferior nature, O mighty Arjuna, there is a superior energy of Mine which is all living entities who are struggling with material nature and sustaining the universe." (Bg. 7.4)

Just as there is superior and inferior energy, so there is superior and inferior service. Inferior service is service rendered for some material purpose. In the beginning of *Srimad-Bhagavatam,* Vyasadeva says: "He who serves the inferior energy is engaged in pretending, falsity and cheating." (Bg. 7.5)

Sridhara Swami, the great commentator on *Srimad-Bhagavatam,* says that in general people are interested in four kinds of religious principles—religiosity, economic development, sense gratification and liberation. Generally people are interested in some material benefit. Why? They desire sense gratification. If we get material riches, we can satisfy our senses according to our desires. In this way there are different motives for rendering service.

But transcendental service is devoid of such motives. Suta Goswami, the speaker of *Srimad-Bhagavatam,* says that by executing transcendental service one can advance his natural love for God. Everyone has a natural love for God, and in the *Chaitanya-Caritamrta* it is said that this love is everlasting. This transcendental love is not attained by practice; it is already there. It simply has to be cultivated.

In *Bhagavad-gita* it is stated that when a man becomes addicted to something good, he gives up bad habits. For instance, a child sometimes plays very mischievously, but when he grows up he devotes himself to study, he reads

and writes and goes to school and becomes sober and gentle. A person cannot be taught things by force; it must be natural. In Krishna consciousness movement we have experienced that thousands of American and European boys and girls are taking to Krishna *bhakti,* devotional service to Krishna, although four years ago they had never even heard the name of Krishna. Upon initiation into the service of Krishna, they willingly gave up the practices of intoxication, meat-eating, illicit sex and gambling. Although they engaged in these practices almost from the beginning of their lives, they abandoned them because they were taught them unnaturally. As soon as one comes to his natural position, which is dormant and everlasting, he gives up his artificial life.

If Krishna *bhakti* is natural for everyone, how is it invoked in everyone? Information of this is given in scripture. We must patiently hear about Krishna. The Krishna consciousness movement is based on this principle—one must listen to the message given by Krishna or to the message given about Krishna. The message given by Krishna is *Bhagavad-gita,* and the message given about Krishna is *Srimad-Bhagavatam.* Everyone can listen to these messages; there is no impediment. If we simply give aural reception to these messages, our dormant Krishna consciousness will be invoked naturally. The centers for the International Society for Krishna consciousness are being opened all over the world just to give people the chance to hear about Krishna. If we hear about Krishna, we can speak about him, and this process is called *sravanam kirtanam. Sravanam* means hearing, and *kirtanam* means speaking, describing, or chanting. When many men and women get together and glorify, chant or sing about Krishna, it is called *sankirtana. Sankirtana* is particularly appropriate for this age and is advocated by Lord Chaitanya Mahaprabhu.

In the Satya Yuga, a previous age characterized by longevity and piety, people could advance in spiritual consciousness by meditation. In this fallen age meditation is not easy, but it was possible in Satya Yuga when people would live for 100,000 years. Valmiki Muni, for example, meditated for 60,000 years and reached perfection. Of course in the present age this is not possible. Even if we lived for such a long time, our minds are so disturbed and we are engaged in so many impious activities that it is impossible to meditate. One or two great yogis may be able to meditate properly, but for the masses of people it is not possible.

Meditation means concentration on Vishnu, not on something impersonal or fictitious. When yogis meditate, they fix their minds on Vishnu, the Supersoul expansion of the Lord. The Supreme Personality of Godhead lives in everyone's heart. We simply have to meditate upon Him to realize Him, and this meditation was very easily performed in the Satya Yuga.

In the next millennium, Treta Yuga, the same results were achieved by performing great sacrifices. In accordance with the Vedic injunctions for sacrifice, many tons of butter and grains were sacrificed to the fire. Obviously today no one has sufficient money to perform such sacrifices, and even if the money were available there are no qualified *brahmanas* to perform the sacrifice. Traditionally, the priests who executed the sacrifice were tested to see whether they were qualified. The first test was to see whether or not the priest chanted the mantra perfectly. An animal would be placed into the fire, and if the mantra were chanted perfectly, the animal would come out with a new life. Such a task cannot be performed today because there are no qualified *brahmanas,* nor is all the additional paraphernalia available.

In the following millennium, Dvapara Yuga, it was possible for temple worship to be performed perfectly. Today even old temples are neglected; no one is taking care of them properly. The Christian churches and the temples and churches in England and America are now being sold because people are not taking care of them. People are gradually becoming atheistic in this age, and they have lost interest in going to the church or temple. Therefore this process is not recommended in this age.

The conclusion is that the process of *sravanam kirtanam,* hearing and chanting, is particularly suitable for this age. Everyone can hear, and everyone can chant. There is no difficulty. This can be done under any circumstance, at any time, in any condition of life, by anyone. This process of chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare was given to the world by Lord Chaitanya Mahaprabhu, who descended on this earth specifically to give this process as the *dharma* for this age. By means of this process, purification of the senses is easily achieved, and the attitude of service to the Supreme Personality of Godhead is invoked. It is the most efficient means of realizing our constitutional position as servants of the Supreme.

That process by which we can advance our understanding of our

constitutional position is to be known as a first class religious process. We are everlastingly servants of God, but unfortunately we have forgotten Him. We have forgotten our relationship with God as servants. As pointed out before, the attitude of service is there in everyone, but in material consciousness we are rendering service to our senses, to our family, society, etc. In any case, the service spirit is there, but it is pervertedly reflected. Because we are covered by gross and subtle material elements, our spirit of service is being misused. Suta Goswami says that the spirit of service which is inherent in all of us can be perfectly realized when we come to the platform of rendering service to the Supreme Lord.

The method of rendering service is transmitted by the *parampara* system, which passes knowledge down from master to disciple. The most efficient process for the perfection of all religious systems, the process by which our minds can be pacified, is this process of *bhakti-yoga,* the rendering of transcendental loving service to the Supreme Lord who is beyond the perception of our material senses. Another name for God is Adhoksaja, which means "beyond the perception of our material senses." We can see directly, eat, touch and smell directly, but we cannot perceive God directly through these material senses. Because we cannot see God directly, we are not to assume that He has no form. When Krishna was personally present on this planet, people saw His form. In addition, there are descriptions of Krishna's transcendental form given by Lord Brahma in the *Brahma-samhita.* In the beginning of the creation, Brahma realized the Personality of Godhead by *tapasya* (penance), and *Brahma-samhita* was sung by him in praise of Sri Krishna. Through so many authorities we come to understand Krishna as having form. In rendering service to Krishna, there is no question of voidism or impersonalism. Transcendental loving service must be rendered to a personal God, the Supreme Person.

Service to the Supreme Personality of Godhead can not be checked by any material conditions. If we engage ourselves in His service, we will never be impeded by any material considerations. It is not that we cannot serve God because we are too busy, or because we are too rich or too poor, or because we are black or white or whatever color. Anyone can serve God in any circumstances whatsoever. Once we take to this process of pure devotional service, we will never be checked.

In order to attain the perfection of pure devotional service, we should worship God without purpose and without motive. The demigods are worshipped with a motive, but Krishna is served without any motive. In *Bhagavad-gita* it is affirmed by Sri Krishna Himself that the demigods are worshiped out of desire.

kamais tais-tair hrtajnanah
prapadyante 'nyadevatah
tam-tam niyamam asthaya
prakrtya niyatah svaya

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

It is the wise man, however, who turns to Krishna and worships Him without motive.

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes, and all that is. Such a great soul is very rare." (Bg. 7.19)

We must take shelter of the Supreme Lord according to the rules and regulations of the scriptures and not whimsically. If we take shelter of Him in this way, we will attain the highest perfection of life, regardless of the birth we take.

mam hi partha vyapasritya
ye 'pi syuh papayonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Pritha, anyone who will take shelter in Me, whether a woman, or a merchant, or one born in a low family, can yet approach the supreme

destination." (Bg. 9.32)

In *Srimad-Bhagavatam* it is stated that if we want to attain real peace, we must be peaceful individually. Only when we are peaceful individually can we be peaceful nationally or collectively. A person may be satisfied in his own way, but if others are dissatisfied, there is disturbance. If we would come to the platform of Krishna consciousness and engage in the transcendental loving service of the Supreme Personality of Godhead, our minds and souls will be fully satisfied, and peace will be possible. There will only be peace in the world when we turn to the Supreme Lord and glorify Him. In all scriptures we find that we should glorify the Supreme Personality of Godhead. Somehow or other, we must worship Him on the platform of glorification and service. There is no necessity to perform austerity, penance and meditation because it is understood that by devotional service the perfection of austerity, penance and meditation is already reached. If we do not come to the point of worship of God, what is the value of austerity? We may consider ourselves a Christian or a Hindu, and we may execute our prescribed duties very nicely and think that we are working in accordance with our system of religion, but if we are not attached to the Supreme Personality of Godhead and His pastimes, there is no benefit.

Unfortunately in this age people are not attached to or attracted by God and His pastimes. Throngs of people would assemble for a political meeting, but if the subject matter is Krishna or God, no one is interested. This is due to the influence of the age. The fact remains, however, that if we faithfully discharge our duties as a politician, a businessman, a professional man, a laborer or whatever, and do not develop Krishna consciousness, then our work is fruitless. The very aim of life is God consciousness, and the *Srimad-Bhagavatam* says that activities that do not bring us to God consciousness are simply a waste of time. The *Vedanta Sutra* also indicates that human life is especially meant for inquiring about the Supreme Absolute Truth. If that inquiry is not invoked in human life, the human form of life is spoiled. We are born in ignorance, without Krishna consciousness, without understanding our relationship with God. If we continue like this, we are actually defeated, regardless of how victorious we may think we are in our business or profession.

If we are too attached to this material world, we have to return again, and

according to our *karma* we have to accept another body. There are 8,400,000 forms of bodies, and according to our work we can be put in any one of them. We may try to avoid nature's law, but it is not possible. At death material nature again throws us into the cycle of birth and death. In these millions of forms of life, we have no control over where we will be placed next. Therefore the scriptures enjoin that we should try to evoke Krishna consciousness before death comes.

Death is certain. When death comes, it takes away everything—home, family, country, dress, apartment, etc. Everything is finished. We then have to accept another body and construct another house, another society, etc. This cycle is going on and on, and in this way Lord Chaitanya Mahaprabhu points out that the living entities are wandering in so many bodies all over this universe. Sometimes we may appear as Brahma, sometimes as an ant, sometimes as a demigod, a man, a fish, an insect and so on. While wandering in this way, the living entity is most fortunate if he gets in touch with the *guru* and Krishna.

If we get a very valuable seed of a lotus flower and do not utilize it, the seed will not fructify, but if we plant it, the seed will grow, and one day a very beautiful lotus flower will blossom. The seed of Krishna consciousness is given, and if we cultivate it, our life will be successful. Krishna consciousness is a great science. It is authorized, not concocted. It is based on scripture, not mental speculation, and it is very easy to execute. If we try to meditate on our own, we will run into great difficulties and will ultimately fail, but in this age the process has been made very easy. Let us just try to approach a bona fide spiritual master, or a representative of Krishna, and under his direction take this seed of Krishna consciousness and sow it in our hearts and water it by hearing and chanting. If we continue hearing and chanting, the seed will grow. Simply by beginning this process we will quickly come to the stage whereby we will realize that this is the quickest, easiest, and most reliable way to peace.

WHO IS CRAZY? By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda Founder-Ācārya of the International Society for Krishna Consciousness

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The whole world is divided into factions, and each accuses the others of being crazy. But if there are no criteria by which to judge sanity, then who can decide?

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me, engage your body in My service and surrender unto Me. Completely absorbed in Me, surely you will come to Me." (Bg. 9.34)

Here Krsna says that one should always think of Him, be His devotee and worship Him. This is the process of devotional service; it is not very difficult, and anyone can execute it by thinking of God, offering obeisances and rendering some service unto Him. Generally people identify with some party, either socially, politically, economically or religiously. In America there are the Republican and Democratic parties, and on the international scale there are the capitalists and the communists. Religiously, people identify with a party as Christian, Moslem, Hindu and so on. In India there are social parties also, like the *brāhmaṇas* and *kṣatriyas*. In short, to avoid belonging to some party or other is not possible. Spiritualism, however, means that we should identify ourselves with God's party.

On this platform also there is "party-ism" in that the spiritualists call the materialists crazy, and the materialists call the spiritualists crazy. We have formed a Society for Krishna Consciousness, and those who do not like it say that we are "crazy." Similarly, a person in Kṛṣṇa consciousness sees a person who is acting in material consciousness as a crazy person. Who, then, is actually crazy? Who decides? How are the parties involved capable of deciding? Indeed, the whole world is divided into parties, each accusing the others of being crazy, but if there are no criteria by which to judge sanity, then who can decide? If we ask any man, any common man on the street, what he is, he will reply, "I am this body." He may give some further explanation by saying that he is Christian, or Hindu, or Jewish, or that he is Mr. So-and-So, or whatever,

but all these are simply designations he attaches to the body. In other words, they all arise from the body. When a person says that he is an American, he is referring to the body because by some accident or reason he is born into the land of America and so takes the title of an American. But that is also artificial because the land is neither American nor French, nor Chinese, nor Russian, nor anything—land is land. We have simply artificially created some boundaries and said, "This is America, this is Canada, this is Mexico, Europe, Asia, India." These are our concoctions, for we do not find that these lands were originally divided in this way. Three or four hundred years ago this land was not even known as America, nor was it even inhabited by white men from Europe. Even a thousand years ago Europe was inhabited by different peoples and called different names. These are all designations that are constantly changing. From the Vedic literatures we can understand that this whole planet was known as Ilāvṛta-varṣa, and one king, Mahārāja Bharata, who ruled the entire planet, changed the name of the planet to Bhārata-varṣa. Gradually, however, the planet became divided again, and different continents and sectors became known by different names. Even recently India has been divided into a number of countries, whereas earlier in the century India had included Burma, Ceylon and East and West Pakistan. In actuality the land is neither Bhārata-varṣa, India, Europe, Asia or whatever—we simply give it these designations in accordance with time and influence.

Just as we give the land designations, we also give our bodies designations, but no one can say what his designations were before birth. Who can say that he was American, Chinese, European or whatever? We are thinking that after leaving this body we will continue as American or Indian or Russian. But although we may live in America during this life, we may be in China in the next, for we are constantly changing our bodies. Who can say that he is not changing bodies? When we are born from the womb of our mother, our body is very small. Now, where is that body? Where is the body we had as a boy? We may have photographs that remind us what the body was like in past years, but we cannot say where that body has gone. The body may change, yet we have the feeling that we do not change. "I am the same man," we think, "and in my childhood I looked like this or like that." Where have those years gone? They have vanished along with the body and everything that came in contact with it. But although everything is changing at every moment, we are still sticking to our bodily identification so that when we are asked what we are, we give an

answer that is somehow or other related to this body. Is this not crazy? If a person identifies with something he is not, he is considered crazy. The conclusion is that one who identifies with the body cannot really be considered sane. This, then, is a challenge to the world: Whoever claims God's property or earth as belonging to his body, which is constantly changing, can only be considered a crazy man. Who can actually establish that this is his property or that this is his body? By the chances of nature a person is placed in a body and is dictated to by the laws of material nature. Yet in illusion we think we are controlling that nature. Therefore Kṛṣṇa says in *Bhagavad-gītā:*

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

Prakṛteḥ kriyamāṇāni: Material nature is pulling everyone by the ear, just as a stern teacher pulls a student. Every individual is under the dictations of material nature and is being put sometimes in this body and sometimes in that. We are now fortunate to have acquired a human body, but we can easily see that there are many other types of bodies (8,400,000 according to *Padma Purāṇa*) and by the laws of nature we can be put into any type of body according to our work. Thus we are completely in the grip of material nature. Although this lifetime we may be fortunate in acquiring a human body, there is no guarantee that the next time we will not have the body of a dog or some other animal. All this depends on our work. No one can say, "After my death, I will take my birth again in America." Material nature will force us into this body or that. Since we are not authorities, *Bhagavad-gītā* informs us that everything is being conducted by the supreme laws of nature, and it is the foolish man who thinks, "I am something. I am independent."

Ahaṅkāra-vimūḍhātmā: this is false reason. Although the living entity is different from the body, he thinks, "I am this body." Therefore Śaṅkarācārya basically preached the same message over and over: *ahaṁ brahmāsmi*, "I am not this body; I am Brahman, spirit soul."

Nonetheless, even when we have resolved to take to the path of self-realization, *māyā* or illusion persists. By self-realization a person may come to realize that he is not the body but a spiritual soul. What then is his position? Void? Impersonal? People think that after the demise of this body there is nothing but *nirvāṇa* or void. The impersonalists similarly say that as soon as the body is finished, one's personal identity is finished also. In actuality, however, the body can never be identified with the living entity any more than a car can be identified with its driver. A person may direct a car wherever he wishes, but when he gets out of the car he does not think that his personality is gone. In *Bhagavad-gītā* Kṛṣṇa speaks of the living entity in this way:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

These various bodies are like cars, and they are all moving. One person may have an expensive kind of car, and another person may have an inexpensive one; one person may have a new car, and another person may have an old one. Should we then think that when we are out of the car of the body the personality no longer exists? This is another kind of craziness. The void philosophy, which maintains that after death we become nothing, is also a craziness that has been contradicted. We are not void but spirit. When one attains spiritual realization, knowing himself as spirit outside the body, he can advance further by inquiring about his duty as spirit. "What is my spiritual work?" he should ask. Realizing one's spiritual identity and asking about one's spiritual duty is actual sanity. So much individuality and discrimination are displayed by the living entity even in the body. Should we think that at death one's intelligence, discrimination and individuality no longer exist? Although we may make such great plans and work so hard within the body, are we to assume that when we leave the body we become void? There is no basis for this nonsense, and it is directly refuted by Kṛṣṇa at the very beginning of

Bhagavad-gītā:

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.12–13)

Thus the spiritual identity of the individual soul continues after death, for Lord Kṛṣṇa assures Arjuna of the eternality of all the individual souls assembled on the battlefield. The spiritual spark or self is within the body from the moment the body begins to form within the womb of the mother, and it continues existing in the body as the body undergoes all of its changes through infancy, childhood, youth and old age. This means that the person who is within the body is present from the moment of conception. The measurement of this individual soul is so small that the Vedic scriptures approximate it to be no larger than one ten-thousandth part of the tip of a hair—in other words, as far as human vision is concerned, it is invisible. One cannot see the soul with material eyes, but the soul is there nonetheless, and the fact that the body grows from the shape of a pea to full-grown manhood is proof of its presence. There are six symptoms of the soul's presence, and growth is one of them. If there is growth, or change, one should know that the soul is present within the body. When the body becomes useless, the soul leaves it, and the body simply decays. One cannot directly perceive the soul's leaving the body, but one can perceive it symptomatically when the body loses consciousness and dies. In the Second Chapter of *Bhagavad-gītā* Lord Kṛṣṇa gives the following simile to illustrate this process:

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

"As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones." (Bg. 2.22)

Although the soul takes on new bodies, the soul does not select the bodies himself, the selection is made by the law of nature. However, the mentality of the soul does affect the selection, as indicated by Kṛṣṇa in the following verse:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"In whatever condition one quits his present body, in his next life he will attain to that state of being without fail." (Bg. 8.6)

As one's thoughts develop, his future body also develops. The sane man understands that he is not the body, and he also understands what his duty is: to fix his mind on Kṛṣṇa so that at death he can attain Kṛṣṇa's nature. This is the advice of Kṛṣṇa in the last verse of the Ninth Chapter:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me, engage your body in My service and surrender unto Me. Completely absorbed in Me, surely will you come to Me." (Bg. 9.34)

Every embodied soul is in the constant act of thinking. To refrain from thinking something is not possible for a moment. The duty of the individual, therefore, is to think of Kṛṣṇa. There should be no difficulty in this, nor any harm; Kṛṣṇa has pastimes and activities, He comes to earth and leaves His message in the form of *Bhagavad-gītā*, and there are so many literatures about Kṛṣṇa that thinking of Him is neither a difficult nor costly task. There are

enough literatures on Kṛṣṇa to last one a lifetime, so there is no shortage of material. Thinking of Kṛṣṇa, however, should be favorable. If a man is employed, he may always be thinking of his employer: "I must get there on time. If he sees me late, he may deduct from my paycheck." This kind of thinking will not do. It is necessary to think of Kṛṣṇa with love (*bhava mad-bhaktaḥ*). In the material world when the servant thinks of the master, there is no love; he is thinking only of pounds, shillings and pence. Because that kind of thinking will not save us, Kṛṣṇa requests that one just be His devotee.

Thinking of Kṛṣṇa with love, or devotion to Kṛṣṇa, actually means service. The spiritual master prescribes various duties to enable the neophyte devotee to think of Kṛṣṇa. In the Society for Krishna Consciousness, for instance, there are so many duties assigned: printing, writing, typing, dispatching, cooking, and so on. In so many ways the students are thinking of Krsna because they are engaged in the service of Krsna.

What is the duty indicated by Kṛṣṇa? *Mad-yājī māṁ namaskuru*. Even if we are not inclined to obedience, we must obey and offer respects (*namaskuru*). *Bhakti*, or devotion, minus respect is not *bhakti*. One should engage in Kṛṣṇa consciousness with love and respect and should thus fulfill his designated duties. Then life will be successful. One can never be happy by identifying himself with the material body and engaging in all kinds of nonsensical activities. For happiness, there must be consciousness of Kṛṣṇa; that is the difference between spiritualism and materialism. The same typewriter, dictation machine, tape recorder, mimeograph machine, paper, ink, the same hand—on the surface, everything is the same, but everything becomes spiritualized when it is used in the service of Kṛṣṇa. This, then, is spiritual. We should not think that something has to be uncommon to be spiritual. The entire material world can be transformed into spirit if we simply become Kṛṣṇa conscious. By ardently following the instructions of Kṛṣṇa in *Bhagavad-gītā* and following in the footsteps of the great *ācāryas*, teachers of *Bhagavad-gītā* in the line of disciplic succession, we can spiritualize the earth and restore its inhabitants to sanity.

Manifestation of Dharma in Human Being February, 1972

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The word *dharma* translated into English as religion is not perfect. The exact meaning of dharma is characteristic. The living entity is constitutionally part and parcel of supreme personality of Godhead, *Mamaivamso jiva-loke jiva bhutah sanatanah manah sasthanindriyani prakrti-sthani karsati* (Bg. 15.17) as such, the characteristics of the Supreme personality of Godhead are present in the living entity as natural sequence. But the Supreme Personality of Godhead is *vibhu* or great, whereas the living entities are *anu* or the minute part. Therefore the characteristics of the living entities and the Lord, although qualitatively one, they are quantitatively different. The characteristics of the Lord are present in unlimited quantity, where as the same are present in the living entity in very very minute quantity. In this connection, the example of the vast ocean water and a drop of it can be given. The taste of ocean water is salty. In the drop of ocean water this salt is present in minute quantity, whereas the amount of salt in the vast ocean is of unlimited quantity. In English, religion means a kind of faith, but *dharma* does not mean a kind of faith, but it is a fact. A faith may be changed if the follower so desires, but *dharma* cannot be changed. When it is changed artificially, it becomes troublesome. therefore we learn from *Srimad Bhagavatam* that *dharma* is given to the living entities, especially the human being by God himself, and any other kind of *dharma* which is not given by the Supreme Personality of Godhead is rejected. In the *Srimad Bhagavatam*, 6th Canto, 3rd Chapter verses

19-22, it is said,

dharmam tu saksad bhagavat pranitam na vai vidur rsayo napi devah na siddha-mukhya asura manusyah kuto nu vidyadhara-caranadayah (19)svayambhur naradah sambhuh kumarah kapilo manuh prahlado janako bhismo balirvaiyasakirvayam (20) dvadasaiye vijanimo dharmam bhagavatam bhutah guhyam visuddham durbodham yam jnatva-mrtam asnute (21) etavan eva loke'smin pumsam dharmah parah smrtaha bhakti-yogo bhagavati tan-nama-grahanadibhih (22)

So *dharma* for the human society cannot be manufactured by any great saintly persons or the demigods or the *sidhas* or the *asuras* or the human beings and what to speak of others. The word "Hindu dharma" is not exactly derived from Vedic version, actually the *dharma* practised by the followers of the Vedas is called *Varnasrama dharma*. Later on this *Varnasrama dharma*, as it was practised in India, was given the name "Hindu dharma" most probably by our neighboring Mohamedan countries. It is said that the people living on the other side of the river Sindhu, now flowing in Pakistan, were called hindus. So we cannot exactly follow what is the meaning of "Hindu dharma", but we can understand what is *Varnasrama dharma*. But this *Varnasrama dharma* can be applicable anywhere throughout the universe. The whole universe or the material cosmic manifestations under the influence of the three *gunas* or material modes, as such the Supreme Personality of Godhead has given us the system of four *Varnas-catur-varnyam maya srstam guna-karma-vibhagasah* (Bg 4.13) Therefore according to *Visnu purana*, every living entity or human being especially, has to follow this *Varnasrama dharma*. In the *Varnasrama dharma*, the principles are in terms of associating with the different modes of material nature. This is also confirmed in the Bhagavad Gita, how a living entity gets a particular type of body by associating with the modes of material nature. As it is already described, every living entity being part and parcel of God, the Supreme Personality of Godhead (Krishna), is the original father of all living entities. It is confirmed in the *Bhagavad gita* as follows

sarva yonisu kaunteya
murtaya sambhavanti yah
tasam brahma mahad yonir
aham bija pradah pita

(Bg *14.4*)

The Lord says, "My dear son of Kunti, all species of life in different forms are all my sons." Now, here it is clearly stated that forms of the living entities (*murtayah*) are the sons of the Lord. The Lord also must have His transcendental form as it is described in the *Brahma Samhita*. Without the Supreme Father being the form, how can He have sons with forms?

isvarah paramah Krsnah
sac-cid-ananda vigrahah
anadir adir govindah
sava karana karanam
(Bs *5.1*)

So the original Father, (*isvarah paramah krsnah*) has His original form. His form is, however, different from the forms of His innumerable sons in the material condition. In the material conditions, the spiritual sparks, namely, the living entities, are differently presented in different material forms, but none of them are *sac-cid ananda vigrahah*. In other words, the living entities are begotten by the Supreme Personality of Godhead, as the supreme Father, and the seeds discharged within the womb of material nature and at the time of creation they come out in different forms of material bodies and then they are divided in different species of life. In the Bg. it is clearly stated that these living entities have different types of bodies and the cause is the living entities' association with the different modes of material nature, *karanam guan sango'sya sad-asad-yoni-janmasu.* (Bg 13.22) It is also stated in the Bg.:

Mama yonir mamad brahma
tasmin garbham dadhamy aham
sambhavah sarva bhutanam
tato bhavati bharatah
sarva yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija pradah pita
(Bg *14.3-4*)

The conclusion is that we are all sons of God, it doesn't matter in what forms

we are existing in at present. Our present existentional position is material concept of life. This material concept of life, namely thinking that I am not this body, is sheer ignorance or to remain in the modes of darkness. The whole world is now covered with darkness on account of this ignorance that I am this body. Anyone who is under such a concept of life that I am this body is called an animal.

yasyatma buddhir gunapetri dhatuke
sva dhih kalatradisu bhauma ijyadhih
yat tirtha buddhih salile na karhicij
janesv abhijnesu sa eva gokharah
(SB *10.84.13*)

Go means cow and *khara* means ass. So this *go-khara* civilization thinking the body as the self, is very much strong at the present moment. Therefore combinedly, all intelligent persons throughout the world must try to awaken the real *dharma* or characteristic of all human beings. Everyone is under the bodily concept of live and is thinking that he is Indian, American, European, Hindu, Moslem, *brahmana*, *ksatriya*, or in greater conception, I am a human being, I am an animal, I am a bird, I am a beast, I am a tree, etc. Factually the living entities being in contact with material nature and born in different species of life, from the very beginning of creation, they are differently situated in different forms. Darwins theory of evolution is simply speculation and is therefore not correct. He has taken the idea from Vedic literature, but on account of his poor fund of knowledge, he could not explain the matter perfectly. He wanted to become a co-called scientist, independent of Vedic literature, and therefore he has missed the point and has misled the whole human society especially the Western world in the grossest way of material existence. The real evolutionary science is described in the Vedic literature, namely *Brahma-Vaivarta Purana*:

asitim caturas caiva laksan tan jiva jatisu
brahmadbhih purusaih prapyam manusyam janma paryayat
tad apy aphalatam jatam tesam atmabhimaninam
varakanam anasritya govinda carana dvayam

In the *Padma Purana* also, we get information that there are 8400000 different forms of life. *Janma-paryaya* means transmigration of the soul. The fact is that

there are three material qualities, *sattva, rajas* and *tamas*, and when these three qualities are multiplied by three, they become nine qualities, and similarly nine multiplied by nine become a mixture of eighty-one qualities exactly like a color combination. Originally there are three colors, red, blue and yellow,and if you mix them together, they become green, orange, pink and so many other colors. Similarly the combination of three qualities of material nature, *sattva*, *rajas*, and *tamas*, has created so many forms of living entities. Bg 14.5, it is clearly explained, *sattvam rajas tama iti gunah prakriti sambhavah*, the material nature consists of three modes, goodness, passion and ignorance. When the living entity comes into contact with material nature he comes out in different forms of body. These forms of body are just like dream or likened to the forms of body in a dream. Sometimes the question is put forward as to when the living entity first contacted the material nature. There is no need of tracing the history of such contact as much as there is no need as tracing the history of dream. The SB says:

atma-mayam rte rajan
parasyanubhavatmanah
na ghatetartha sambandahah
svapna drastur ivanjasa
(SB *2.9.1*)

So this *atma maya* means conditioned life. As soon as one forgets his constitutional position, he becomes illusioned by his own action, or in other words, as soon as the living entity forgets that he is part and parcel of the Supreme Personality of Godhead or His son, he is supposed to be in a dream. Therefore real propagation of religion or dharma should be how to get out the pure soul or living being from the cluthes of *maya* or illusion. The whole world is suffering under this illusion and therefore the most important task before the human society is to educate every human being that he is not this body but he is spirit soul, part and parcel of the Supreme Personality of Godhead. All living entities are entrapped by this illusion and by the evolutionary process, namely by transmigration of the soul from one body to another. When the living entity comes to the status of the human being, it is the opportunity for his becoming free from this continued birth and death and again going back to home, back to Godhead. The matter is simplified in the statement of Bg.:

daivi hy esa gunamayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te
(Bg *7.14*)

That is to say, that the modes of material nature, known as *gunamayi maya* are very strong and it is very difficult to get out of the entanglement. But the Lord gives the remedy at the same time that anyone who surrenders to Him, *mameva ye prapadyante*, or anyone who surrenders voluntarily unto Krsna (*isvarah paramah Krsnah*), he becomes out of the clutches of the material entanglement. The surrendering process is actually the human civilization and that is real *dharma* of the human society and that is the basic principle of the Vedic culture as it is confirmed by the statement of the Lord. *Vedais ca sarvair aham eva vedyo* (Bg. 15.15) This Vedic culture is now being propagated under the name of the Krsna consciousness movement. It is scientific, authorised and practical. We have got practical experience of this fact. Four or five years ago in the material world, nobody knew what is Krsna. Since many hundred of years, Bg. was known to the Western countries and almost all scholars and religionists are interested in reading the great book of knowledge *Bhagavad Gita*. But such Knowledge, being presented by the *Mayavad* School, Krsna as never been appriciated. At the Present movement, we are presenting *Bhagavad Gita* As it is, without any so called scholarly mal interpretation. And in all parts of the world, this movement is being accepted, especially by the younger generation, which means that this movement has a great future for been accepted by everyone. In the *Bhagvatam* it is recommended that *dharma* in its confidential and essential form should be preached as follows:

etavan eva loke'smin pumsam
dharmah parah smrtah
bhakti-yogo bhagavati
tan-nama-grahanadibhih
(*Bhag. 6.3.22*)

This is the first class way of preaching *dharma*, namely, *bhaktiyogo bhagavati*, which begins by chanting His holy name, *tannama-grahanadibhih*. The same thing is confirmed in the *Bhagavad-gita*,

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukto upasate
(Bg. *9.14*)

So we are preaching the essence of *dharma*, namely chanting the holy names of the Lord, the *mahamantra*, "Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Hare Rama Rama Rama Hare Hare."
This movement is now known generally all over the world as the Hare Krsna movement. This is confirmed in the *Brhan-Naradiya Purana*:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

So anyone who is serious to preach real this movement. It is being accepted in America, Europe, Japan, Australia, Africa, South America and even in Russia. If India wants to be glorified, she must take to her original spiritual culture, namely to know the goal of life. They are thinking that they can be happy by material adjustment. But it has been proved that they have never been happy in the past by such attempts and therefore it is to be concluded that they will never been happy in the future by such attempts. We are attempting to spread this Krsna Consciousness in our humble way and if one conditioned soul is delivered from the clutches of *Maya*, we shall think our movement is successful. We think therefore that all religious communities from all over the world should take part in this movement. If not easily, they can take advantage of our dozens of voluminous books, such as :

1. Bhagavad-gita As It Is
2. Srimad-Bhagavatam
3. Teachings of Lord Caitanya
4. Nectar of Devotion (Bhaktirasamrta-sindhu)
5. Krsna, the supreme Peronality of Godhead
6. Sri Isopanisad

7. Easy Journey to Other Planets
8. Krsna Consciousness: The Topmost Yoga System,

etc, etc.

But our only request to all religious communities is to understand this movement and take part in it.

Supplementary

So real *dharma* means to surrender unto the Supreme Personality of Godhead, *sarvadharman parituajua mam ekam saranam vraja* (Bg. 18.66), *sa vai pumsam paro dharmo uato bhaktir adhoksaje* (Bhag. 1.2.6). Unfortunately, those who are bereft of real knowledge, they cannot take to this real dharma, as it is confirmed in the *Bhagavad-gita*,

na mam duskrtino mudhah
prpadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah
(Bg. *7.15*)

"Those miscreants who are grossly foolish, lowest among mankind,whose knowledge is stolen by illusion and who partake of the atheistic nature of demons, do not surrender unto Me."

Here it is said that simply by surrendering oneself unto the lotus feet of the Supreme Personality of Godhead, Krsna, one can surmount the stringent laws of material nature. How is it then that educated philosophers, scientists, businessmen, administrators and the leaders of ordinary men do not surrender to the lotus feet of Sri Krsna, the all-powerfull Personality of Godhead? *Mukti* of liberation from the laws of material nature is sought by the leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if that libration is possible by simply surrendering unto the lotus feet of the Supreme Personility of Godhead, then why don't these intelligent and hard-working leaders adopt this simple method?

The Bhagavad-gita answers this question very frankly. Those really learned

leaders of society like Brahma, Shiva, Kapila, the Kimaras, Manu, Vyasa, Devala, Asita, Janak, Prahlada, Bali, and late on Madhvacarya, Ramanuja, Sri Caitanya and many others—who are faithful philosophers, politicians, educators, scientists, etc.—surrender to the lotus feet of the Supreme Person, the all-powerful authority. Those who are not actually philosophers, scientists, educators, administrators, etc, but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord. They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them.

These *duskrtinas* or miscreants are of four different patterns. The *mudhas* are those who are grossly foolish, like hard-working beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme. Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to heat of the immortality of the living being. To such *mudhas*, material gains, which are destructble, are life's all in all despite the fact that the *Mudhas* enjoy only a very small fraction of the fruit of labor. Sometimes they spend sleepless days and nights for fruitive gain, and although they may have ulcers or indigestion, they are satisfied with practically no food; they are simply absorbed in working hard day and night for the benefit of illusory masters. Unfortunately, they never surrender to the Supreme Master of all masters nor do they take time to hear of Him from the proper sources.

The *naradhamas* are the lowest of mankind, or those who do not follow any religious principles. Even those who are socially and politically developed, but who have no religious principles, must be considered *naradhamas*. The civilized form of human life is meant for man's reviving the lost consciousness of his eternal relation with the Supreme Truth, the Personality of Godhead, Sri Krsna, and whoever loses this chance is classified as a *naradhama*.

The next class of *duskrtina* is called *mayayapahrta-jnana*, of those persons whose erudite knowledge has been nullified by the influence of the illusory material energy. They are mostly very learned fellows—great philosophers, poets, literati, scientists, etc,—but the illusory energy misguides them, and therefore they disobey the Supreme Lord. At the present time, there are a great number of these persons posing as so-called scholars of the *Bhagavad-gita*. In the *Bhagavad-gita*, in plain and simple langauage, it is stated that Sri Krsna

is the Supreme Personility of Godhead, the fountainhead of everything, and everyone is advised to surrender unto Him. Despite these clear statements, the *mayayapahrta-jnanas*, deriding the Supreme Lord as merely another human being, do not surrender unto His lotus feet, nor do they teach other's to follow this principle.
The last class of *duskrtina* is called *asuram bhavam asrita*, of those of demonic principles. They are openly atheistic, arguing that the Supreme Lord can never descend upon this material world, or that He is subordinate to the impersonal feature, although the opposite is declared in the Gita. Envious of the Supreme Lord, the atheist will present a number of illicit incarnations manufactured in the factory of his brain.
These four types of persons never surrender unto the lotus feet of the Supreme Personality of Godhead.

Message of Krishna Consciousness September, 1972

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

This appeared in Dharmaprakash, a Madhva magazine published in Madras.
Sent in by His Holiness Bhakti Vikasa Swami

The basis for the Krishna consciousness cult is the message of the Gita, "*Sarva dharman parityajya mamekam saranam vraja*". This gives the clue for release from bondage. The devotees of Lord Sri Krishna in this cult are followers of Sri Rupa Gosvami, a disciple of Lord Sri Caitanya.
Most of the time, the path one has to follow is difficult to understand. The lives of great devotees are beacon lights in the path of the lives of the aspirant

devotees. So the principle adopted in Krishna Consciousness movement is "*Mahajano yena gatah sa panthah*". The path followed by the great is the path to follow, for it is difficult to get to God through the Vedas. But it is easy to understand the presence of God, from the life of a true devotee of the Lord. The initiated aspirant devotee reaches the Lord, through the path shown to him by his Acarya. The devotees in the ISKCON movement follow the path shown by the great, led by Lord Sri Caitanya.

While we have to leave behind everything when the final call comes, the effort we have voluntarily put towards attaining Krishna Consciousness goes with us, wherever we go. We are started in next life from the point we have arrived at the end of this life. We are started in next life in favourable circumstances to pursue Krishna Consciousness. There is only gain in this path and there is no loss whatsoever. Even a little effort has its own bearing and usefulness, in our progress towards Godhead.

The true Vedic order is the *Varnasrama dharma*. "*Caturvarnyam maya sristam gunakarmavibagasah*". This division or classification according the basic qualities and functions was given by Lord Sri Krishna himself. It is the Krishna consciousness which makes one a true devotee.

"*Harer nama harer nama harer namaiva kevalam kalau nastyeva nastyeva nastyeva gatir anyata*"

In this Kali age, the way to liberation is only one. This is the chanting of the name of the Lord. Only a pure devotee of the Lord is called a "*Dhira*", he alone is a gentleman. A devotee of Krishna is beyond malice. "*Bhagavata dharma*" is only those who are completely unenvious.

We in India are really fortunate to have so many "*Saddharma pravartakas*" who have shown by their life of pure devotion to Lord Sri Krishna, the way to cross the bondage of *samsara*. We have also the good fortune to follow them and liberate ourselves. Without religion human life is animal life. It is mere animal existence.

"*Dharmairvihinah pasubhih samanah*" The society bereft of religion is a jungle, with only jungle laws. We have also the greatest teacher mankind has ever seen or heard and that is Lord Sri Krishna. The people of this country had the good fortune to listen to him direct. But they have now forgotten. He is now being heard in other countries. It is time we to in this country return to Godhead. Lord Sri Krishna is the embodiment of *dharma* itself. In surrendering to him all *dharma* is fulfilled. If there is any definition of God,

Lord Sri Krishna meets that definition fully and conclusively. Lord Sri Krishna is supreme God himself. " *Krisnas tu bhagavan svayam*".
Leaders of society have a great responsibility to discharge. The ordinary men take after them. "*Yadyadacarati srestah tattadevetaro janah*". So they have a duty to set right examples for ordinary people to follow. There cannot be a greater example than that of being a pure and true devotee of Lord Sri Krishna. May He bless all!.

Who Is Crazy? (Original) **by**

Swami A.C. Bhaktivedanta

Lord Sri Krishna says, "My dear Arjuna, there are different classes of men. One class of men, they are sleeping. And another class of men, they are awake. They are not sleeping." And how is this so? This chanting, which we have performed just now, is the wakening process for the sleeping soul. The soul is sleeping, covered by this material body. These bodily activities are in the sleeping stage. Just as we see dreams in the sleeping stage, similarly, all these bodily activities are dreams. Just think for yourself: how many incidents have there been in your past life? If you think of them, they will appear just like dreams. At least for myself this is the case. I was born in India, educated, then married, then I had very good days with my wife, got some children, some of whom died, some of whom are living, some of whom are married; now they have begotten children. All this occurred in my past life. Now it is all a dream. I have no connection with it. Similarly, in dreams I sometimes find that I have become a king. Oh, there are so many riches and so much opulence. Then, as soon as the dream is over, I come home and all is gone.

So actually, these bodily activities which we are now engaged in are not our actual life. Therefore, the Vedic mantra says, "O human race, please wake up. Just utilize the opportunity which you now have." You have a special opportunity. And what is that? This human form of life. Utilize it; don't waste it. Don't go on sleeping. This very same matter is taken up by Sri Krishna. Those who are accustomed to the yoga process know this. The first

principle of the yoga process is to control the senses. This is so for every process. In any bona fide process for spiritual realization, the first principle is to control the senses. This is because the senses are dragging us into the darkest region of life. But we do not realize this.

In the Srimad Bhagawatam there is a nice verse. It says, first, man is too much addicted to this materialistic way of life. The materialistic way of life involves eating, drinking, making merry, and enjoying. That's it—that's all. Have very good food, sleep well, and defend yourself so that enemies may not enter into your country, or into your home. And, have sexual enjoyment to your heart's content. This is the materialistic way of life. But persons who are so sleeping do not realize that their real self-interest is different. Our real self-interest is that we must know of our lost relationship with the Supreme Absolute Truth.

The Supreme Absolute Truth is realized from different angles of vision, as impersonal Brahman, or localized Supersoul, or the Supreme Personality of Godhead, Sri Krishna. One who realizes the Supreme Personality of Godhead, Sri Krishna, automatically understands the other two features. But one who has approached only the impersonal feature of the Supreme Absolute Truth, has no information of the Supreme Personality of Godhead, Sri Krishna. Now here, in the Bhagavad Gita, the Supreme Personality of Godhead is present before you.

Here is the picture of Sri Krishna, with his eternal consort Srimati Radharani, His pleasure potency. In this material world, the reflection of Sri Krishna and His pleasure potency exists pervertedly. As one can see in the picture, Sri Krishna is always consorting with Srimati Radharani. His features are described in Vedic literature: He stands in a very nice curved posture, blowing His flute. This picture is not drawn from artistic imagination. It is a descriptive painting from the Vedic literature. This description is in the Vedic literature.

So, in the material world there is the perverted reflection of Sri Krishna's Pastime with Radharani. It is not sex life as we have it, although it appears to be like that. It is transcendental. But that which we are after here—that is

real. A young man wants a young woman, and a young woman wants a young man—this is natural. This is not artificial. It is natural because we are all part and parcel of that Supreme Being, Krishna. His attitude is in me because I am His part and parcel, just as the quality of gold is present in the minute particles of the gold. The chemical composition of gold is one hundred per cent present in a small particle of gold. Qualitatively. Therefore the enjoyment which we want between man and women is not a perversion of love and friendship. It is simply a perverted reflection. The real enjoyment is awakened in association with the Supreme Lord, Sri Krishna. It is the same pleasure, but is in its pure form. That same bliss is there for you, but don't become entangled in this perverted form of enjoyment. Don't remain asleep. Don't remain in this dreaming condition. Have the real thing. Awaken from the dream. That is the message of the Vedas.

This is the opportunity. If you miss this opportunity in the human form of life—the developed consciousness—you will slip again into the cycle of 8 million, 400 thousand species of life that is developing, one form after another. That is the gradual process of evolution. We are still within the evolutionary process, but that evolutionary process should be forward, progressive. Not degraded. Don't slide. Don't go downward. By your many years of endeavor, you have come forward to this stage of life. Now, make further progress. Progress toward Sri Krishna. Don't go back.

The Srimad Bhagawatam says that most people do not know their self-interest in life. It is like coming to a crossroads and not knowing the way. Suppose you are going to Philadelphia, and after crossing New York City, you see a crossroads, and you do not know the road. Of course, in America, there is a very efficient system of direction on the roads. That way, you have no misguidance. Similarly, in the scriptures the Vedic literature gives you direction. Yes, here is a crossing. If you want to go this way, you may. So the Bhagawatam says that people do not know the direction by which to make progress. One must know that he must make further progress toward Vishnu. Why? Because this is a very highly developed life. In this form of life, we have very high intelligence. We have more intelligence than cats and dogs and other animals. Why misdirect it? The misdirection is due to being attracted to this bodily concept of life. One is thinking, "I shall be happy

utilizing the body and the senses to the utmost."

Because we do not know what our progressive life is, we are trying to squeeze the essence out of this body. To enjoy it. In the Bhagawatam there is a very good example cited about these foolish men. They are compared with the camel. The camel is a desert animal very fond of twigs containing thorns. They have very long necks, and they take a bunch of twigs with thorns and begin to chew. By contact with the thorns, blood oozes out the tongue. Naturally, if you chew thorns, your tongue will be cut. So, when they take those thorns within the mouth and begin to chew, the blood comes out. And when the blood is mixed up in that form, they eat it, because blood has a taste he likes. He thinks that twigs with thorns are very tasteful. Our sex life is like that. Just squeeze it out of the body, and we think we are enjoying it. This is our position. Another example is given. In India the washermen keep asses. They load the ass as much as possible. The ass works all day and in the evening, his is offered some grass, and he's satisfied. For a morsel of grass, he is ready to work the whole day with a half ton of clothing on his back. Similarly, we also, the karmis, are very busy working all day and all night. And when we come home, we eat only one piece of bread. For one piece of bread, which costs not more than ten cents, one is working all day and all night. So the comparison is to the ass. The ass does not know for whom he is working so hard, and taking some bread. "This is the aim of my life." Is it my aim of life—to eat something and go to sleep, and have some sex pleasure and then die? No, this is not the aim of life. Your aim of life should be to realize yourself—that you are part and parcel of the Supreme Absolute Personality of Godhead, Sri Krishna. Krishna is awaiting your arrival, so that you can enjoy life in His association.

One does not know what the progressive way of life is. Why? Because he has understood that this sense enjoyment is life's greatest pleasure. He is foolishly thinking that he will be happy by this sense enjoyment. This is just like having a horse which is not properly bridled. It is running on, running on, and you do not know where it will throw you. Similarly, uncontrolled senses are just like unbridled horses, dragging your chariot. You do not know where it will throw you. We do not realize how responsible we are for every action. To every small part of our action, there is a reaction. And our uncontrolled

senses are putting us through the chain of action and reaction and dragging us into the darkest part of the universe.

Therefore, Lord Sri Krishna says that one who has learned how to control the senses is called swami. To a controlled person, worldly activities are darkness. Those who are situated in pure consciousness see that people who work hard simply for eating, sleeping, mating, and defending—these people are sleeping. And, to the persons who are engaged in these material activities, we are sleeping. They see that Swamiji has come to America to preach something to make us inactive. He is just trying to drag us from our general engagement, and he's trying to engage us in the process of Kirtan and hearing Bhagavad Gita, and wasting time. So, they believe we are sleeping. Somebody may think, these poor fellows have gathered here to waste their time in discussing something dry, which has no meaning, which is not bringing forth anything. Let us have some business discussion, so that we can gain something from it. We see that these people are sleeping and they that we are sleeping.

Now, actually, who is sleeping? He is awake who comes to the platform of consciousness that I am not this body—I am consciousness. One is awake who has understood this simple fact, that I am not this body, I am consciousness. Without consciousness, my body is useless. Therefore, I am actually consciousness. I am pure soul, and the symptom of my presence is consciousness. I am not this body. When I think deeply, I can understand that this is my body. This is not I, body. This is my body. So, one who has understood this—he is awake.

Now, the whole process described in the Bhagavad Gita is to be awake. You are pure consciousness—spirit soul. And, not only to be awake, but to act accordingly, so that, at the ultimate end, your pure consciousness may be liberated from this bodily entanglement. Then you'll get your healthy life. This is a disease, this material life. This material body is the symptom of my diseased form of life. I am not actually subject to birth and death. I am eternal. I never take my birth. I never die. This is my real position. Then, what is this birth and death? It is due to this body. Changing the body like a dress is called birth and death. But actually, I am pure soul.

Now, people are saying that god is dead. This theory is popular. They are making propaganda that the Lord is dead. But neither God nor we will ever die; neither do we have birth. In Bhagavad Gita Bhagavan, the Supreme Personality of Godhead, Sri Krishna, says, "Arjuna, why are you afraid of fighting? Myself, yourself, and all these kings and soldiers who have assembled before us—all of them—they existed before, and they're existing now, and they will continue to exist in the future. There is no birth and death. So, this warfare should be on the condition of the body. Don't be afraid of it."

This point we have already discussed. One must understand this point: I am pure soul. My presence as pure soul is symptomatized by my consciousness. I know what has happened in my past life. And what is happening, that I can remember also. And, I can guess about my future life. At least, I make plans for my future. Unless I have my future, why should I plan? But, I am beyond this past, present and future. I am eternal. The Lord is eternal, and I am eternal also, as part and parcel of the Supreme God. Therefore, my self-interest is to attain that life of eternity. Life of full bliss. Life of full knowledge. That is the mission of my life. And one who takes that position seriously, who has taken up this mission of life, and is trying for that perfection, he is actually awake. And others who are not at this point, they are sleeping. This is the mark of a sleeping man. A man who is working strenuously the whole day, he is not actually awake. He is sleeping because his real intelligence is asleep. He has lost his self-interest. He does not know what the real interest of human life is.

All Vedic literature is imploring us, "Don't sleep! Don't sleep! Be awake! Be akake! Get up! Get up from this sleep! Utilize the boon which you now have. Don't be foolish."

People are working hard, and earning enough to eat. Especially in your country, there are sufficient means for eating, and nobody is starving. That's all right, but they are still not satisfied. I have studied this very carefully. The younger people all appear to be frustrated. It is not a very good condition, when the young generation, which is the future hope of the country, feels that there is no hope. Their future is dark. Why? Because

they have no direction. What is the aim of life? What will they become? The philosophy is, work hard, get dollars, and enjoy as you like. This is misguidance. Therefore, the young are not happy. So, they take center of something which is objectionable for satisfaction. But that cannot give total satisfaction.

Now, here is an opportunity. The Bhagavad Gita can show you your actual life. Take advantage of it. Appeal especially to the younger people. Don't be frustrated; don't be disappointed. There is full enjoyment in your future. You are all part and parcel of the Supreme. Iswara parama Krishna, sat-chit-ananda vigraha. The Lord says, "Oh, these poor living entities. They are suffering so much. They are feeling frustrated. Oh, they are my parts and parcels." He is claiming. So He comes to claim you. "My dear boys, my dear children, why are you suffering? Please hear me. Give up all your engagements. Just hear Me. Try to follow what I say. I shall liberate you from all the reactions of sin." You'll find in the Bhagavad Gita that this is guaranteed. Simply surrender unto the Lord. Not only Sri Krishna, of course. Lord Jesus Christ also spoke in the same way: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew: 1/28-30) That is the message of all persons who come from that Spiritual World—from the Kingdom of Godhead. That is the only message.

So, actually, this Bhagavad Gita is giving you the light to a happy life. Don't miss this opportunity. Try to hear it, to have it. Sri Chaitanya Mahaprabhu has made it very easy. To fulfill the mission of our life, there are nine different processes of devotional service: hearing, chanting, remembering, worshipping, accepting, service, offering everything, friendship and praying. Out of these nine, the first two processes, which are principle and primary, are Sravanam Kirtanam Vishnu. Hear and glorify. That will cleanse your heart of the dust which has accumulated for so many lifetimes, and you will see things very clearly.

Swami and Goswami are different synonyms of the word for persons who are in full control of the senses. Don't be thinking that you cannot control your

senses. Everyone is able. You'll get strength by this process. This chanting of Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare will help you. Don't be dejected by thinking that you have no strength. You'll get strength. Continue this process. Kirtanam Sravanam means chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. And, hear some passages from the Bhagavad Gita and Srimad Bhagawatam. Utilize these two processes, and you'll find strength for your spiritual life. One has to become situated in that position of sense control.

Now, you have no doubt seen the ocean. How full it is! The ocean is so powerful that, if it rose, all New York City would be submerged under water. But it does not disturb us. It does not go beyond its limits. For example, the Narrows is the brink of the ocean. The ocean does not come on the other side of the Narrows. This is the example. When we have controlled the senses, we shall be just like the big ocean—although full with spiritual knowledge, calm and quiet without disturbing anyone, and without being disturbed. Peaceful.

In Bengal there are about five hundred rivers. All these rivers flow down water, to the ocean. But still, the ocean, the Bay of Bengal, is calm and quiet. Quiet. Similarly, for those who have become as full and as big as the ocean, material desires may come, but they are not disturbed. Although so many rivers are flowing down water, you won't see an inch of increase in the ocean. It keeps the same level. You can take any amount of water out of it, and you can pour any amount of water into it. The sea level is always the same. This example is given. Desires we must have. We cannot extinguish desires. It is foolishness to think that we can subdue desires. Desires are the symptoms of life. Let there be desires. If I have life and consciousness, then desire must also be there. Just as, when the water flows down from the rivers to the ocean, the ocean is not disturbed, so a person need not be disturbed by these desires. This is the art. This is the secret of the perfection of your life.

Desires may come, but if you are fixed with a proper understanding, you convert your desires. The whole process is to dovetail your desires with the Lord's. The example is that Arjuna desired not to fight, but after hearing

Bhagavad Gita, his desire changed. He said, "Yes, I shall fight!" He desired to fight. So there was desire. The mode of desire was changed, that's all. Similarly, we cannot stop desiring. That is not possible. But we have to change the quality of the desire. That is all. It's not very difficult: I shall do this, I shall not do this. Bhagavad gita is meant to show us these things. Arjuna desired something before hearing Bhagavad Gita, and he desired something else after hearing Bhagavad Gita. The quality of desire changed. Similarly, by hearing the Gita you can change your desire. You don't have to stop your desire. You simply have to purify your desires. Then you'll not be disturbed by them. When your desires disturb you, you may know that you are not yet spiritually established. And when your desires enlighten you, enliven you, give you happiness—you may know that that desire is spiritual. Just as with Arjuna, the desire has to be changed.

Let desires be. Now, you can change the desires. Desire for Krishna. Don't desire for yourself. Desire for Krishna. How can I desire for Krishna? Take a practical example. Krishna came to this material world to call us; "My dear boys, please give up all your nonsensical engagements. Become a follower of Mine, and I shall protect you." This is Krishna's message. Now Bhagavad Gita is present, the message of Krishna. If you desire to preach this message of the Gita to the people of the world, that means you have changed your desire. And you can thereby purify yourself. There will be sufficient activities to execute the desire. But all those activities will be purified.

So, we don't have to stop our activities, nor our desires. But we have to dovetail them with the desires of the Lord, as Arjuna did. After dovetailing his desires with Sri Krishna's, his activities became more responsible. Just like a coward, he was refusing to fight. He was a Shatriya, a military man. His duty was to fight for a good cause. And what is a good cause? Sri Krishna instructed him to fight: "it is My plan." What can be a better cause than this? When the Supreme Personality of Godhead says that this is My wish, what can be more important? And what can be a better purpose, than one which is coming directly from the Supreme Personality of Godhead?

When we dovetail with the desire of the Supreme Lord, then our responsibility becomes more imperative, and we become more active than we are otherwise.

In material activity you will get tired. This is the difference between material activity and spiritual activity. When you are engaged in spiritual activities, you'll not get tired. You have newer and newer strength to act. Therefore, desire is not to be stopped; activities are not to be stopped. Whatever potency you have in you, that is the potency given by the Supreme Lord, because you are the part and parcel of the Supreme Lord. Therefore, all the potencies that you have, they are also part and parcel of the Supreme Lord. And if you utilize them for the purposes of the Supreme Lord, then you become dovetailed with Him, and your life becomes successful. You'll not be disturbed by material desires, you'll attain peace. The peace for which you are hankering in life after life, moment after moment—that you'll get at that time, when your desires are purified, and dovetailed with the Lord. One who desires sense gratification, the enjoyment of material satisfaction, will never be happy. That is not possible. If you want peace, if you want happiness, if you want perfection in your life, then just begin to dovetail your desires, activities, and potentials with the Supreme Personality of Godhead. Then you will see what real happiness is, and can tell who is really crazy.

How Should One Cultivate Human Spirit

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Part 1

by Tridandi Goswami A.C. Bhaktivedanta Swami

Culture of human spirit by the human being is the prime duty of humankind. All great thinkers, philosophers, reformers and persons who thought for the whole of human society in terms of its welfare in general, thought like it from time immemorial. Out of them those who were perfectly self realised soul or

the perfect human being, recorded their self realised experience in the books of knowledge known as the Vedas or the scriptures. There are various types of attempts to understand the import of the Vedas by those who are not themselves perfect beings and as such the books of knowledge have been again molded in the ways of the quality of imperfect interpreters.

Apart from all these controversial points, we may safely generalise that there are four different classes of human beings all over the world and they are (1) The intelligent class of men or good men or the Brahmins (2) The politicians or the ruling class of men, the men of passion or the Kshatriyas (3) The productive class of men or the men of mixed quality compounded of passion and ignorance called by the name of the Vaishyas and (4) The labour class of men or the men in ignorance called by the name of Sudras. And all of them are meant for co-operation for the common cause of cultivating human spirit. When they co-operate for the common cause there is harmony and progress but when they non-co-operate with one another there is unrest and trouble in the society.

At the present moment there is a tendency of non-co-operation between the different classes of men on account of their missing the common cause of human spirit and therefore there is prime need of a batch of intelligent class of men to combine together and thus educate the other classes in the matter of co-operation for human spiritual culture. The world is now dominated by the third-grade productive and fourth-grade labour class of men and there is scarcity of intelligent class of men and that of political philosophers also. Diplomats are not political philosophers. Without being guided by the intelligent class of men and political philosophers. The productive class of men and the labourer class of men have formed into groups of capitalist and communists ; both of them being practically disabled from the common cause of cultivating human spirit. These two classes of men are more or less concerned with the bodily necessities of life without reference to needs of the human spirit. The intelligent class of men can be interested only in the culture of human spirit and therefore there is need of the intelligent class of men to reform the diplomats, capitalists and the communists all over the world.

'HOW SHOULD ONE CULTIVATE HUMAN SPIRIT is a grand question by the modern materialistic man who had so long thought of the identity of the human being either with the human body or with the human mind. Some of us identified the living being with the human body and some of us

speculated on the construction of the psychic activities in thinking feeling and willing and misinterpreted them with the human or living being. If we ask somebody what is his name, he at once answers that his name is John, he is the son of Frank, his native place is in London and his occupation is to earn money by hundreds of thousand. If he is further asked whether he is satisfied with his identification of the body as Mr. John Frank of London, certainly he will reply. If he is a sane man at all, in the negative.

Any man identified with the body or the mind is not at all satisfied because he is always troubled in the body and the mind in spite of his all endeavours to avoid them. The troubles are the three fold miseries of life. The first trouble is in relation with his body

namely that he may feel some sort of headache, fever, heat, cold and so forth which he does not want at all. The second trouble is in respect of his mind. Even if one is quite all right se far as his body is concerned, his mind may be in trouble for so many cares and anxieties.

In the modern set up of materialistic civilization nobody is free from cares and anxieties. There are so many great men in the modern world and almost all of them are so much troubled in the mind that they cannot sleep at night peacefully without being intoxicated by some artificial means. Insomnia is a disease for the man always troubled in the mind.

The third trouble is in our relation with other living beings. India thought that the arrangement of the Panchashila will allow her to live in peace and friendship with other nations of the world but in spite of her following a policy of neutrality, her immediate neighbour and friend China has occupied a portion of Indian territory and for this the mind of the Indian leaders is in trouble. We have nothing to do with politics in this connection but we have taken up this particular incident just to get an idea of our trouble in relation with other living beings. The Law court is another place where there is ample evidences of human trouble in respect of our dealings with one another. Even there is trouble in the dealings between husband and wife, father and son, friend and friend, man and animal and so forth and so on. It is concluded, therefore, that there are many troubles between one living creature, with another for want of *the culture of human spirit.*

And above all these troubles there is another insurmountable trouble imposed by the laws of nature, Famine, pestilence, war, earthquake, volcanic eruptions, flood and so many other things like that are always troubling the human being

even though we do not want them. Big brains of world leadership are always busy to get rid of these troubles but so far they have failed to achieve any success over the threefold miseries for want of cultivating human spirit.
A living being's intuition is to get over all the above mentioned troubles of life and live in peace and friendship and the prosperity of eternal life and knowledge.
When I received the letter of invitation from Mr. Toshihiro Nakano, he expressed the following sentiments in his letter under reference. He wrote to say "This seems to be good opportunity for you to present your evidence by attending the glorious meeting to indicate that you have been lending every effort to attain the long-sought goal of securing the ultimate peace and infinite prosperity of humankind, a terrestrial paradise."
Living beings other than the human being, although feeling all the above mentioned troubles, are unable to take any measure against them. The human being is gifted with higher talented status of consciousness and he is always trying to get rid of all these troubles because he is meant for such realisation. Foolish human beings in the third and fourth grade of above mentioned classifications take it for granted that it is impossible to get over the troubles but the intelligent class of men do not give up the attempt and they do try it even life after life. There is no doubt that this congress is being organised only to fit out the ways and means of infinity prosperity which is the natural urge of a developed human being. The intelligent class of men probe into the psychic field in various ways to find out the right path of satisfaction. Such attempt in psychology for producing good poetry philosophy and thoughtful matter by the human being, has failed to achieve the end of his life namely peace, prosperity in eternal life, knowledge and happiness. When the living being admits failure both in the gross and subtle spheres of materialistic satisfaction, he is sure to search after the *Human spirit* which is transcendental to the gross and subtle material elements.
The identity of human spirit or the living energy of the living being is never to be identified with the body or the mind. Body and mind are two gross and subtle coverings of the living being. The doubtful scientist may make a dissection of the whole body in his biological research laboratory but be cannot find out the living spirit within the body. By dissection of the body we can see only that the body is something like reinforced structure of bones, marrow, nerves, muscle, skin, blood and secretion. The bones are the

supporting pillars of the construction and the nerves are like the binding ropes? And on this superficial structure of bones and nerves there is the reinforced plastering with flesh and blood: There are different ventilating holes or windows of the body and from each of them always bad smell is emanating because all the secretions of the body are different grades of urine and stools. This obnoxious structure of the body is accepted falsely as beautiful without the knowledge of the beautiful human spirit now invisible with the light of matter. This obnoxious structure of the body is the germinating source and breeding ground of all kinds of diseases and when it is old enough and shattered by hard struggle for existence against the odds of the above mentioned threefold miseries, it is full of agrievement and the temple of diseases. The material scientist has no remedy for the wretched condition of life. To pull on with such a troublesome body is also another difficulty because the bodily needs are never to be satisfied. It is troublesome in every inch and with all, the whole false structure is susceptible of collapsing within a moment and that also without and previous notice.

Can the material scientist move this false body made of bones and nerves without the spiritual aid? No, it is not at all possible. Had it been possible to do so by the materialist, then he could move the railway trains without any steam or electric power. Even the steam and electric power is unable to act without the help of a living spiritual being.

They see to the wonderful acts done by the seemingly imperceptible spiritual living being but do not search after the wonderful actor playing the parts of this wonderful act. In the modern days of throwing sputniks in the outer space we are amazed to hear about the revolving of the space vehicle but we neglect to study the spirit behind the bodily structure of the man who works on the sputnik. Certainly the structure of the body as described above, of the sputnik man, is not at all different from that of another non-sputnik man. The difference lies in the qualities of the spiritual spark of the individual being and we have neglected to make a study of it. The body is a lump of matter and it is a burden of the conditioned soul like the fetters of a convicted prisoner of state.

The sum and substance of an analytical study of the physical and anatomical conditions of living beings is explained above. And the ultimate end of such body is to turn into moths, stool or ashes. The dead body is either buried in the grave to be transformed into moth, it is given to be devoured by other animals

and birds and the result is that it turns into stool or it is burnt into ashes. Such a constructive body certainly cannot be imperishable as some of us wrongly think of. We have to seek out the imperishable element beyond the body and that is the process of CULTIVATING HUMAN SPIRIT. And that is the function of the human form of life. Find out the permanent out of the perishable. They are busy in keeping up the perishable body by eating vitamin values. And what are these vitamins? They are after all different active principles of different grades of foodstuff. But on the ultimate analysis, however valuable a foodstuff is there, when it is cooked up as eatables it becomes decomposed in some hours. How is it then possible to keep fit the perishable body by eating such perishable vitamins? The sane man therefore does not try to keep up the body by artificial means, knowing well the sad end of the perishable body in spite of all endeavours. Such sane man makes the best of a bad bargain for the purposes of spiritual culture only and nothing more. The Bhagwat Geeta has given its final judgement that the body is undoubtedly perishable but the living entity embodied is eternal.

But we must always remember that the human form of body is distinct from all other animal bodies. Biological and physiological features of the bodies of man and animal may be on the same level but psychologically there is great difference between the two classes of bodies. This distinctive feature of the human body is a special prerogative of the human body. It is explained in the Puranas that there are 84 lacs species of life in the biological evolutionary process. There are nine lacs of aquatic species of life, twenty lacs species of immovable plants and trees, eleven lace species of worms, ten lac species of birds, thirty lac species of beasts and four lac species of human beings. The highest class of human beings is the intelligent class of men as mentioned herein before. Such intelligent class of men cultivate the qualities of truthfulness, forbearance, restraint, simplicity, faithfulness, toleration, knowledge and conviction in the existence of God. Therefore to be situated in the highest developed consciousness of a human being is the highest cultural efficiency in the evolutionary process of the living being. Such intelligent class of men can churn out the human spirit from the inert material body as it is possible to churn out fat out of the liquid milk. Before churning of the milk it appears that there is no such thing as butter within the milk but after churning, the butter begins to float on the surface and it is collected for proper use. Similarly on the outward dissection of the human bodily structure we

cannot see what is the human spirit but by culture of proper and systematic knowledge derived from the right sources we can gradually feel for it, think of it and work for it.*

(To be Continued)

How Should One Cultivate Human Spirit

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Part 2

by Tridandi Goswami A.C. Bhaktivedanta Swami

(Continuation)

In the Katha Upanishad which is a part of the *Yajurveda* it is advised that in order to find out the spirit in the human body one must approach a proper spiritual master who in *'Shrotriyam'* and *'Brahmanistham'*. Shrotiyam means one who has properly heard of the Vedic knowledge from the right sources and Brahmanistham means one who has realised the Absolute Truth.

What we cannot see, touch, smell or taste by our present imperfect senses, can be heard of from the right authority. In the modern scientific advancement of material knowledge also, we learn by hearing. When we hear of the so much advertised sputniks encircling round the moon, we do not, of course, circumambulate around the moon orbit but learn it from the authoritative statements of the scientists and after hearing those statements we apply our own reasonings and make a reasonable conclusion which we call knowledge. And this is the process of acquiring spiritual knowledge also. The main principle is to hear from the authority applying one's own reasonings and thus make a conclusion. We hear from the right sources that every man dies: apply our reasonings that we are also all men and therefore we shall also die in due

course The same method is also applied in this matter of cultivating human spirit from the lump of reinforced concrete work of flesh and blood. The next question is where to go and how to acquire knowledge in the human spirit. We shall humbly request all to go to the mother Vedas. The Vedas are accepted to be the sources of all knowledge. You will have information of every branch of knowledge both physical and metaphysical from the Vedas and to find out the human spirit, also one can consult the Vedas by learning it from the realised spiritual master. The qualification of the spiritual master is already mentioned and to affirm the same validity we may once more repeat that the spiritual master is he who has experienced the spirit by transcendental hearing.
The best and the topmost spiritual master is Lord Shri Krishna who spoke on the Philosophy of the Bhagwat Geeta to Arjuna in the battle field of Kurukshetra about five thousands of yearn before. The book of knowledge 'Bhagwat Geeta' is accepted as authoritative philosophical statements by great souls of the world. In India great souls like Shankar, Ramanuja, Madhya, Vishnuswami, Nimbarka, Sri Chaitanya, and in the modern days, Aravinda, Vivekananda, Gandhi Radhakrishnan and all others have attempted to study the Bhagwat Geeta. There are sections of philosophers in India but none of them denounced the authority of the Bhagwat Geeta. In countries other than India there are twenty six different linguistic translations of this great book of knowledge. Bhagwat Geeta is very well known in England, Japan and Germany specifically. I shall therefore request you all to make a thorough study of the Bhagwat Geeta, without any interpretations. We cannot learn the import of the Bhagwat Geeta by our own interpretations. If an interpretation becomes the magnifying glass for Geeta then the authority of Geeta becomes at once null and void. One an give only explanations of the Geeta on the line of the original test. The Bhagwat Geeta as authority is self-illuminating and there is no need of a powerful searchlight for seeing it as there is no need of a lamp to see the sun. The only point is how to kindle up the light of the Geeta. One who knows the key of handling a machinery can get into the work at once and utilise the necessary advantages.
The key of the Bhagwat Geeta is already mentioned in the book and we have simply to take delivery of the key from the right person with whom it is kept. In the Bhagwat Geeta, the Lord kept the key with Arjuna. It is said that originally the key was first delivered to the Sungod (Vaivaswata) who delivered it to his son Manu, the father of mankind. Manu delivered the key to

his son Ikshaku and thus the key was being delivered by the successive chain of authorities and in course of time some how or other the key became lost sight of and the Lord had to deliver a duplicate key to Arjuna because Arjuna proved to be His confidential friend and devotee. Therefore we can take delivery of the key from Arjuna. The Bhagwat Geeta was spoken for the second time before Arjuna and the import which is accepted by Arjuna is the right interpretation of the Geeta. The import of the book as it was accepted by Arjuna is already given in the book and any sincere student can take it without hesitation.

The Bhagwat Geeta begins with searching out of the Human Spirit, ascertaining its nature as distinct from all physical elements including the mind. It is something wonderful to the materialistic mind but it is felt within oneself by the one who has realised it. It is said in the Bhagwat Geeta that the human spirit is observed by some body as wonderful and others describe it in wonderful way. Some body hears of it in wonderful mode and others cannot realise it even after hearing of it in wonderful patience. The human spirit is, therefore, wonderful for all sections of materialists and there are many other theories about this wonderful subject. The protagonists of materialism and temporary animation of the material body more or less follow the philosophy of monism. The whole subject matter is wonderful because it is just like a mad man is trying to know himself. A mad man has everything by his side but he sees and accepts everything in a different way. A mad man cannot realise himself in relation to his home, relatives, status, occupation, aim of life and all other things because the man is himself in diseased condition. In deranged condition of the brain one cannot know what he is and where he is. The human being at present is practically. in deranged condition of the brain and he must therefore put himself under the treatment of a psychiatrist for treatment. He must undergo the process of treatment and then only he can understand what he is. Lord Shri Krishna played the part of a great psychiatrist for treating Arjuna for curing him from his temporary stroke of madness by acceptance of the material body as identical with the human spirit. The Lord at once differentiated the human spirit from the material elements and called the spirit as *Dehee* and the body as the *Deha.*

Because the Dehee is engaged within the Deha so there are changes in the material body. We learn it from *the Bhagwat* also that the living being spirit enters into the material body of a female by the vehicle of semen of the male,

according to his deeds in the succeeding body. The living being enters into a new body by the direction of superior order* (Daiva) We have no information of the Superior order, the laws of nature, how do they work, trans. migration of the spirit soul and so many other things beyond our present activities. The present activities are nucleus of our future life as our past life was responsible for the present.

Lord Shri Krishna gave a very good example in the matter of detecting the human spirit within the human body. He said that because the living being is encased within the Doha or the body, the body of a child grows to become a boy and the boy becomes a youth and the youth an old man by changing of bodily features. Similarly when the body of the living being is old enough not to be prolonged any more, the living being transmigrates from one body to another as a living man changes his dress from one garment to another. Therefore death takes place till the living being is liberated from the material attachment of body and mind with the desire for lording it over the material nature. So after each and every occurrence of death, the whole thing is under the control of the laws of material nature. As we have mentioned above the deeds of a man are taken into consideration before the arrangement of the next body under superior control. The living being is thus promoted or degraded in terms his deeds in the past life. The deeds are of the living being and the reactions is made by the Superior order of the laws of nature.

There are persons who do not believe in the existence of the spirit soul beyond the physiological condition of the body. To them the very fact of death is a great stumbling block. Unless one can explain the genesis of death properly, we have to accept something extra, than the physiological condition of the body, which being absent from the body—the body is called dead. The construction of the body as far as the senses are concerned, are all present in tact even after death and then why the dead man is no longer breathing.

If the function of the breathing arrangement has mechanically been stopped, why the advanced scientist can not restore the breathing organ by modern appliances of oxygen gas and artificial breathing apparatus. Even if the breathing is restored still the dead body cannot be brought into life. Because the 'symptom of breathing is one of the condition of life but it does not mean actual life. There are many animals which do not show any symptom of breathing and as such the fly and the ant do actually live without any

breathing. The fish in the water does not breathe and still it lives within the water. A man cannot breath within the water and therefore he dies within water. And the fish dies on the land. Therefore breathing is not always life it is a symptom only. It may be a symptom of life for the man and we can only say that the breathing man is alive. The conclusion that the spirit soul having departed from the dead body it can no more work or move in spite of all other conditions being present. The body is now vacant in the absence of the living being. And if we do not accept this difference of life and death, there cannot be any proper explanation for death. The living being is therefore a combination of matter and spirit and when the spirit is off the matter becomes as it is. That is the right definition of death.

You cannot say also that at a certain stage of material combination animation become visible and that is called life. There is undoubtedly reactions of chemical physical combinations but the same reaction is not stopped even after death. All the physical elements are present there even after death and still, the dead body cannot move in the absence of the particular individual spirit. To the gross materialists there is nothing beyond the senses but in the dead body the senses are present and the body appears to be a sleeping man. Material science depends on the principles of observation and experiment. The material scientist has observed the physiological condition of life but be has failed to observe the spiritual condition of life. And in the absence of such observation material science has failed to study the conditions of life. The materialists believe in deeds and actual facts. How they can deny the spiritual fact without any reasonable alternative. We must therefore accept the participation of the spirit soul within the material body. The material scientist must submit a perfect definition of death before he can deny spiritual existence of the living being.

As we have already explained the spirit soul is put in the vehicle of material semen and is forced into the womb of an woman and thus the material body grows nourished by the body of the female. The physical elements are only vehicle of the spirit soul. As such the physical elements being present and many spiritual fragments are taking advantage of this vehicular position and coming out in batches of microbes and germs. There are many species of life which manifest even without sexual intercourse. They are called incubated living beings born out of perspiration and other seramic culture. The microbes which are germinating out of the dead body are different spiritual entities

than the one who has left the body and therefore physical elements helping germination of other living beings cannot bring in the particular living entity who has vacated the body to transmigrate into another body by the superior order as we have already explained. Every individual body of the living entity has separate identity and each and every one of them are individually controlled by the laws of nature in terms of every one's actions in limited freedom.

By the limited freedom of a living entity endowed upon him by the Superior Will, each and every living being is free to act as he likes within the limitation but after leaving a particular terms of body, he is completely under the control of the laws of nature and therefore must he enter into the body as directed by the Superior Will.

You cannot also say death has taken place in the absence of proper ventilation within the body. The air is already ventilating within the body through the different holes and they are not airtight packed. Had it been so air tight-packed, no decomposition would take place in the dead body. No body can stop air and ether being passed and even the skin bellows of the black smith shop, is full of air.

The medical man will say that red corpuscles of the body has changed into white and therefore death has taken place. Does it mean that redness of a physical object does bring in life 7 There are many other physical objects which are by nature red. There are many jewel stones which are by nature red but that does not mean that this redness of the jewel can give it living force. By c^{h}emical treatment the dead body also can be made into red and still it is sure and certain that life will not come again in that particular body only for the reason that the spiritual element is off from the body.

All these false theories and imperfect vision of life has not only failed to give enlightenment in the problems of life but also it has brought about a materialistic civilization dragging human being in the region of darkness. If we still follow the very same false theories in the problems of life and death without any trace of spiritual culture we shall then be dragged more and more in the darkest region of ignorance. We must now agree to accept the words of the great authority 'THE BHAGWAT GEETA' and agree to accept the progressive path of spiritual culture with clear distinction of the spirit from the matter. The living spirit is completely a different element superior to the material elements analysed into eight as (1) earth, (2) water, (3) fire, (4) air,

(5) sky, (6) mind, (7) intelligence and (8) false ego. These eight elements are inferior in quality and above these, there is the superior quality element known as the living entity. This living entity is the fragment of the Supreme Spirit controlling the whole cosmos as much as the infinitesimal spiritual spark is the controlling force of the living embodiment. Any number or degree of combination of the inferior qualitative energies as above mentioned is unable to produce the superior qualitative energy of living entity. The electronic steel man is never equal to the living insignificant ant even. Modern scientific manipulation of electronics and automation are supervised by a living spirit. Any number of blind men cannot bring about the visionary situation unless and until there is at least one man with visionary power. The inferior quality energies are like combination of blind men. The world of machine is exactly like the combination of decorated blind men and therefore machine is never to be compared with the living man nor there should be any attempt to educate living man to become dead machine at the sacrifice of culture of humanity. The living being is a cognisant soul and be can play wonders by the jugglery combination of the material elements but the material elements alone are as much as dead stones. The cognisant soul designated as Sri Isac Newton by his material embodiment or the same as Sir Jagadish Chandra Bose or Professor Einstein could do wonderful and not the body. If the body could do so they could be preserved by some medicinal effects and thus wonderful services from these bodies could have been derived up to date.

The cognisant soul is full of knowledge. He is called therefore as Brahman or the one who is eternal, fully cognisant and blissfull. There are innumerable Brahmans or living beings and above all of them there is one Supreme Brahman who is known also as the Paramamatma and Bhagwan. That is a different subject. But so far as the living entities are concerned they are constitutionally of the same quality as that of the Supreme Brahman of the Almighty God. Some of the Godly qualitative Brahmans are in material contact and therefore the fullness of their cognisance, eternity and blissfulness are jeopardised and culture of human spirit means to get these Brahmans freed from material contact and re-establish them in the original pure state of godly qualities. That is the function of the human life. The example of madness as cited above is still applicable here in this connection. To find out the spirit soul out of the lump of material combination of inferior energies is the prime necessity of human life. If we fail to realise this truth in this human form of

life by practising the culture of human spirit, then the human intelligence power, strength, education and culture all are total failure and all of them are compared with the decoration of the dead body.
After death or after leaving the material body the spirit soul shall be forced to accept another body under the stringent grip of material nature and in all possibility regard being had to be present activities, the next body may not be a comfortable human form of body. We must not therefore miss this golden opportunity for cultivating the human spirit or self realisation during the present life. Do not be, therefore, misguided by the false conception of accepting the material body as the human spirit. The whole misadjustment of the world situation is the product of this misconception. Because we have no information of the spirit soul in the madness of materialism, the place of appearance of this temporary body is wrongly accepted as the native place. We forget for the moment that we have to give up this so called native place for another so called native place without any companion. There is no meaning of nationalism for a man who knows it well that he had native places in the past and he will have many such native places in the future also. Any man of power and opulence has to quit this native place for another and therefore culture of human spirit means that one should not be too much attached for the temporary arrangement of the body and commit all sorts of vices for the upkeep of a false status. If by chance one is put into the body of either a cow or goat in the same native place after his death, he will be sent to the slaughter house for being killed by the same act which he might have enacted. That is the law of nature.

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[i]As all-attractive. Unless one is all attractive one cannot be the exclusive one God for all. And what are the causes of attraction? They are (1) Opulence (2) Strength (3) Fame (4) Beauty (5) Knowledge and (6) Renunciation. These things are attractive features for one and all. We have to seek therefore one God attractive for one and all with reference to the above six characteristics. Kṛṣṇa is the suitable word for expressing all-attractiveness and when Kṛṣṇa appeared evidently He gave proof to possess all the abovementioned attractive features.